

# Iberogenesis

## Protohistoric Hiberia and Iberogenesis

Osku would be the name by which the first country in Europe would be known, founded by the first European race that emerged from Cro-Magnon and Neanderthals. These first men used the endonym of uskeros, uskos, auskos or euskaros, when the climate and conditions made Osku a country of ice, with a sparse and concentrated population, located between the shores of two Iberian glaciers. The great valley between the Iberian and Pyrenean mountain ranges (then covered by permanent ice sheets), crossed by the great Iberian river, was the place where the Uskera population established its first permanent settlements and, as would happen later with the Euphrates or the Nile, the first cities of humanity would develop around the banks, at the source and also at the mouth.

Although this was the beginning of what is understood in history as the birth of a nation, however, as explained in Genesis, when men built a huge totem pole or megalith, called the tower of Babel, almost at that time, the nation began to form new nations as weather and conditions allowed. Thus, from the land of ice, as its population grew and expanded, came the peoples of Western Europe, on both sides of the Pyrenees. The original unity, preserved for centuries by the harsh climatic conditions, gave way to a myriad of countries. The geographer Strabo mentioned that, in the Iberian Peninsula alone, there were no less than two hundred nations. The two great mothers who unified the Uskos after Osku were Atlantis and Tartesos. The final disappearance of the latter precipitated the formation of other new nations,

However, this entire conglomerate that emerged from the Osku ice, aware of their common origin, formed a peaceful and undisturbed history over the centuries, preserving what we call racial memory, until the arrival of foreign peoples. However, due to their energetic and temperamental character, these peoples were essentially warlike societies. While the women, who were also warriors and Amazons, took care of the family administration, agriculture, etc., the men dedicated themselves almost entirely to the military order of life, to protect the clan until death.

The harsh conditions of Osku and the cold glaciers molded the active and energetic nature, while the parsimony, apathy and inactivity typical of the tropics meant the death of the ice for the ancestors of the Uskos.

Osku did not disappear or dismember, but developed and expanded, continuing in the character of the energetic and tenacious Uskos, and in their memory, who continued to evoke him in sacred inscriptions, coins, bronzes and cities, many of them remembering with its name the origin of this country.

Osku must have existed in a cold climate, surrounded by glaciers, which after their melting and thanks to the general rise in sea level and the abrupt increase in river flow during the Great Holocene, provided the conditions for the development of the island of Atlantis, with the waters entering and allowing the deep development of the well-known canals that surrounded the city. Osku therefore predates the civilization of Atlantis and its traces are currently scattered in the fields of urns. The original limits of Osku would coincide with the extension of the northeast Iberian sign, the oldest and purest of the peninsula, that is, the triangle formed between the Pyrenees and the Ebro. This writing would be the testimony of what would become the Celtiberian culture, which would be based on the first autochthonous writing of the Iberian Paleolithic.

Although it is a fact that there was a related linguistic group and not a single language, we can state that, due to the uniformity that led to the development of Hispanic Romance languages, it can be said that these languages were closely related, to the point of being able to speak of a Iberian language, without this concept discriminating against proto-Celtic languages, but, on the contrary, making them fit into it. This reality could be similar to the relationship and similarity that the Castilian, Catalan or Valencian languages, or Galician and Portuguese, currently have. Something similar would have happened in pre-Roman times, in terms of an intimate relationship between the Iberian language family and the Tartessian and Proto-Celtic dialects.

The uniformity of Castilian and the rest of the Hispanic Romance languages really makes convincing the fact of the extension of a mother tongue dispersed throughout the peninsula, to which particularities were added, and of which the Levant and the southwest would be its last development, within the Iberian Peninsula. Likewise, the Iberian or Aquitanian language would be the first spoken by the peoples who gave rise to Gaul, Liguria, as well as the Etruscans, to which they are united by a multiplicity of linguistic, lexical elements, etc., giving rise to a diassystem Spoken from Andalusia to Gaul Narbonese and Italy. All of them can be called Uska or Usko-Mediterranean languages. At the same time, signifiers and alphabets developed and spread naturally in the Mediterranean and Europe. the Iberian alphabet, which is the same as the proto-Celtic alphabet, probably originated in the east of the Iberian Peninsula, being bequeathed to the Etruscans and ancient Greeks (now quite modified), who as we know were of Uska or Iberian origin, and who after a historical process and evolutionary would give rise to the Greek or Greco-Latin alphabet. This Iberian sign reached the Phoenicians, since in their origin, at least as far as the initial germ is concerned, they were of the Iberian race, whose language and alphabet came to successive Semitic elements that destroyed the original purity and phonetics of the languages spoken by them. peoples of North Africa. Romanization altered the core of origin of the Usko-Mediterranean languages, that is, those spoken in the Iberian Peninsula for millennia, but both Castilian and the rest of Hispanic languages retain many elements that are neither Latin, neither Arabs nor Germanics, but pre-Romans or Iberians. This is the case with sounds like -rr-, -ch- or -ñ-, which are also common in dialects and languages from the proto-Celtic and Ibero-Atlantic environment, such as Aquitanian or Breton; thus, a multitude of words of Iberian origin are -perro-, -barro-, -charco-, -cachorro-, etc., and suffixes of Iberian origin such as -arro- "cacharro" "cacharro" "amarr o", -iego - (aiko), -iego- (aiko). solariago- "sunlight" "summer", or -sko- "Chinese", "gigantic". Likewise, we can see how the Castilian alphabet, like that of the rest of Hispanic languages, and together with the Basque-Aquitan and Iberian alphabets, coincide in the five phonemes corresponding to the vowels (aeiou), something in which it differs from the rest of the languages Romanesque. Modern German and the Germanic languages have elements of the Uska languages of Gothic or Scythian, which are therefore unrelated to Latin or the Romance languages; for example, there are suffixes like -burg- "town, town" (equivalent to usko -brig-), or -schen-, which is the Spanish equivalent -sko-, and which is also used in German to adjective words (for example -spanischen- "spansch").

The Uskos spoke Usko or Oskurite, a proto-Pelasgic language, older than Basque, Etruscan, Ancient Egyptian, etc. Osku was not only the name of the first nation of the Uskos, but of the whole earth (the ecumene or known totality), i.e. the sun, related to the word sun (in Oskurite -egusku-, from which -eguzkia- is derived in Basque).

The Iberian languages extended from Aquitaine to the south of the Iberian Peninsula. Within this family were, therefore, the Basque languages (direct descendants of ancient Aquitanian), Pyrenean, Aquitanian, the languages spoken in the Catalan and Valencian regions, and the Contestanan, Bastetan languages, etc. All these Iberian languages are sufficiently close and similar to be considered as one and the same family or diassystem.

The center of Iberian languages is located in the Pyrenees, where the oldest and purest inscriptions of this language can be found. Aquitanian, like the rest of the Iberian languages of the south and south of the Iberian Peninsula, and Tartessic, would therefore be an expansion of the Pyrenean language or Osku language, in the same racial context. Some authors even see another less likely route of extension in the Berber language (little Arabicized and not at all Romanized), where linguistic elements seem to be found that would reflect a remote past related to the Iberian languages, and which, therefore, could be a consequence of a another North African extension of these languages.

Finally, there is the most remote possibility that other non-Romanized and pre-Arabic languages, such as the Canary, were a Mediterranean-Atlantic extension of the Iberian peoples or their influence. Analysis of the Etruscan language also includes it in the Iberian branch, and therefore as another Mediterranean family of the Pyrenean Iberian language, and one of the bases and vehicles through which the Usko-Mediterranean languages would expand and develop. This first expansion of Iberian influence around the Mediterranean took place between prehistory and antiquity, in a context in which migratory flows were more pronounced and exerted a deeper and more transcendent pressure, since there was no force, such as in the R

oman Empire, to organize, direct and reorganize them.

The Iberian language, or Aquitanian, if you prefer, must have been spoken by the ancient Uska tribes, from which the Iberian peoples descend, from Aquitaine to the southeast of the Iberian Peninsula. This language must have become extinct in its original form, at least in a large part of the peninsular peoples, even before the arrival of the Phoenicians, Greeks or Romans, giving rise to a diasystem or related Iberian linguistic family, which grouped Basque and the contestana and bastarda languages of the Levantine peoples and that of the ancient Catalan peoples. There are ancient villages whose names are Basque, such as Iliberri, located in the south of Spain and comparable to the Basque Hiri Berri (new town). Likewise, there is identity in numerous terms, particles, phonemes, morphology and even in the numbering of these Iberian languages and Euskera or Basque. In some cases,

There are many terms such as iturri (source) or berri (new) that appear both in the Iberian language and in the Basque language, and in numerous toponyms of the peninsula. Also others like the Iberian Beles comparable to the Aquitanian Belex and the Basque Beltz (black); Itun (dark in the Iberian language) comparable to Aquitanian Ilunn and Basque Ilun; (age) in Iberian Atin and Basque Adin; price or value which in Iberian is "Salir" and in Basque "Sali"; the verb to do or action, in Iberian is "Ekiar/ekian" and in Basque "egin, egian"; other words from both languages are Bizkar (back), Argi (light), Lagun (companion), Nabar (brown), Baso which in Basque means woods, comparable to the Aquitanian "Baeserte" and the Iberian "Baiser". Furthermore, like modern Basque, Iberian and Aquitanian, as well as Sumerian, Hurrian and Hurrian were agglutinative languages, that is, those that form their words from particles (monemes) that do not change when they come together, and that change in meaning when they change position. There is also a relationship between Basque, Aquitanian and Iberian in the construction of Gentile in -Tar-, for example, Arse-tar (from Sagunto), Euskotar or Euskal Herri-tar-rak (from Euskadi or Basques).

The Iberian language, which as a whole and originally grouped the Aquitanian language and, therefore, also the Basque language, used the same alphabet and sign, which would also be used by the proto-Celtic languages of the peninsula. In other words, despite the existence of linguistic diversity, according to genetic studies, there was a racial unit far superior to the cultural one. All linguistic diversity emerged, to a large extent, spontaneously, without major influences until the arrival of Rome, coexisting, as it does today, with a great wealth of languages and cultures that developed naturally over the centuries.

In other words, in general terms, we can say that the relationships and connections between the Iberian and Celtic languages (known as Celtiberians), including the Tartessian languages, are not simply contributions from one to the other, but mark the same cultural and linguistic origin. , and they are not just the consequence of a mutual relationship, but the identity sign of a single race formed from a single nation constituted by the first tribes that formed Osku. In the Ibero-Aquitan group, whose links are in certain respects stronger than those existing between modern Basque and the Aquitanian language, we can see an original circumscription around the Pyrenees, Aquitaine and the Bay of Biscay, up to the Catalonia (where the oldest and most important Iberian signs and inscriptions, free of Greco-Phoenician influence, are found),

Thanks to genetic studies, we can say that these coincidences are not just intercultural contributions resulting from coexistence in a common space, but rather from a racial, ethnological and cultural relationship that was strongly preserved until, at least, the arrival of the Romans. There was, therefore, not only a cultural but also a racial unity in a large part of the Mediterranean arch and the Pyrenees.

The necessary conditions for the emergence and development of different cultural particularities were in place. One of the most important was the wide temporal and spatial space provided in the Iberian context, since the peoples who developed there had time and space to autonomously develop cultures and languages that were based on a more basic or mother tongue and original formed from the first Osku tribes.

Over time, and when the Iberian peoples were formed, most of them continued to consider themselves as part of Osku, their remote and legendary kingdom, which the Romans would come to call Hispania. The Scythian Golam, the slayer, known as Mil, descended from Breogan (the king of the Brigantes, a proto-Celtic people of Iberia), from whose people the Irish, Scots and English descend, would be called king of Os

ku (Iberia). The importance of this mythical proto-kingdom is equal to its singularity for the formation of the universe, since from it, through demographic inflation, the remaining peoples, tribes and kingdoms of Western Europe were formed, creating the human plasma and the universe that launched the foundations of great civilizations. Based on the aforementioned context,

The circumstances necessary for the emergence and development of different cultural particularities arose. One of the most important was the wide temporal and spatial space, given in the Iberian context, since the peoples that developed there had time and space to autonomously develop cultures and languages that were based on a more basic or mother tongue and original formed from the first tribes of Osku, as well as a permanent and relative peace and brotherhood between them.

The Eberite people have traditionally been identified with the African, considered as an intercontinental demographic flow. Tacitus' description of the phenotype of some of the peoples conquered by Rome in Iberia (dark skin, curly hair, short stature), attributes a presumably Mediterranean origin to the ancient Iberians. More recent history has adopted the belief that Iberia was made up of a people fused between the megalithic Celts (of Central European origin who crossed the Pyrenees in the Bronze Age) and the pseudo-autochthonous Iberians, of African origin.

More recent examples are the description made by the historian Fraga Iribarne when he defined the peoples that inhabit the peninsula as a cauldron (this and many other authors, unfounded in the same painful and indelible mestizo inferiority complex that Spain's former colonies always had). Miguel de Unamuno, criticizing the racist barbarism of the early 20th century, defined the Iberian countries as a fusion of races in search of the Spanish sun. This fusion or mixture was traditionally linked to the Celts and the Iberians (Celtiberians), with others more typically Mediterranean, such as the Phoenicians or the Greeks. Popular culture also showed a characteristic or striking part of what was then beginning to be seen with the new visit to Spain of a people unknown until the 17th century, the gypsies.

To all this is added a picturesque foreign popular subculture rooted in recent times, unknown before the Reconquista, in different places, such as Castizo Manolism of Semitic origin, or Andalusian folklore of mixed Arab-Roman origin. Far away would be pure, intact, magical and matriarchal Iberia as the seat of the council of the gods and abode of the heroes of the Atlantean race, Hesperia or Scheria, the land of Hades and the Zephyrus, and the Elysian fields described by Homer. In many cities, but especially in Madrid, the children of the converted Jews and Moors, "los manolos or tiznados", who lived in the Jewish quarter and in the aljama of Lavapiés, flaunted their exotic and popular way of life, consolidating a traditional culture of Semitic influence and Sephardic heritage. Over time, opera was replaced by the showy zarzuela, the dance of the mountains related to other regional dances such as Basque, Navarra and Aragonese, through the free and indecent dances of the daughters and sons of the Marranos and Judeocastizos, where the exotic and the exciting merge. What happened some time later, two centuries ago, was the literary, cultural and ethnic identification of the aforementioned Jewish casticism with the Spanish nation and, therefore, also with Spanishness. Even the very name Spain has been interpreted as a word derived from the Semitic language, thus closing an ancestral and popular link with that culture. Spaniards were basically castizo, so their nature and culture were exotic-mestizo. where the exotic and the exciting merge. What happened some time later, two centuries ago, was the literary, cultural and ethnic identification of the aforementioned Jewish casticism with the Spanish nation and, therefore, also with Spanishness. Even the very name Spain has been interpreted as a word derived from the Semitic language, thus closing an ancestral and popular link with that culture. Spaniards were basically castizo, so their nature and culture were exotic-mestizo. where the exotic and the exciting merge. What happened some time later, two centuries ago, was the literary, cultural and ethnic identification of the aforementioned Jewish casticism with the Spanish nation and, therefore, also with Spanishness. Even the very name Spain has been interpreted as a word derived from the Semitic language, thus closing an ancestral and popular link with that culture. Spaniards were basically castizo, so their nature and culture were exotic-mestizo. thus closing an ancestral and popular connection with that culture. Spaniards were basically castizo, so their nature and culture were exotic-mestizo. thus closing an ancestral and popular connection with that culture. Spaniards were basically castizo, so their nature and culture were exotic-mestizo.

Today, science demonstrates that there was not a profusion of racial mixtures in Spain and that, far from it, the majority of Portuguese and Spanish descend from a common ancestor and form part of the oldest genetic heritage in Europe. All the racial typologies of Western Europe have always manifested themselves in Spain, but not because it has the mixture, but because it is the origin of these typologies. Likewise, genetics can now corroborate that the Iberians were more ethnically Celtic than the Celts themselves, or that the Celts themselves descended from the former.

The genetic results of some Spanish regions do not correspond to the history of Spain or the Iberian Peninsula, but rather seem to correspond to the reality of the most remote and isolated peoples of Europe, such as the Lapps or the Eskimos (races that remained for millennia without encountering the presence of any invaders). The convulsive history of the Iberian Peninsula and the invasions of so many peoples make this genetic reality so inexplicable in some cases that it can seem like an enigma almost attributable to the grace of God.

The numerous anthropological remains found, and the discovery, in the 1990s, of Homo antecessor and their European descendants, show that in the Iberian Peninsula there was an indisputable evolutionary and bloodline continuity, which maintained an irreproachable genetic purity for thousands of years, interrupted only by the inevitable visit of residual settlers from the Mediterranean. This impeccable purity is maintained today by many modern Portuguese and Spaniards so intensely and extensively that one could almost say that Spain, to a large extent, remains Uska's homeland; something that makes it almost implausible that an eight-hundred-year-old Arab invasion could have actually occurred, since it left almost no trace in the current Portuguese/Spanish population.

The Proto-Celtic<sup>[14]</sup> language of the Celtiberians, older than Goidelic and Bironic, is the language from which all other Celtic languages, such as the Romance languages of Latin, derive. This leads to interpreting the indisputable origin of the Celtic homeland (the Keltiké), placing it in Iberia, from its centers of expansion in the Cantabrian-Pyrenean mountain range and in the Bay of Biscay, from where the first Uskos left for Europe, crossing the Irati forest and the natural gorges of the Pyrenees. It was this proto-Celtic people who gave rise to modern architecture (Megalithic times), modern iron and steel (Bronze Age) and plastic arts (rock paintings). It was also the same focus that would give rise to agriculture and livestock, necessary to preserve a large human group after the freezing of Europe in the Iberian refuge, and to initiate a major resettlement of the continent after the freeze. The Iberians who created the Lady of Elche, the Lady of Cabezo Lucero, the warrior of Porcuna or the face of Argantonio were not Celts from Central Europe, who mostly inhabited the peninsula, nor Africans. It has occurred to few that the word Iberian has little to do with Africa and a lot to do with Great Britain and the British Isles (Hebrides).

Many classical authors did not know the reality of the Iberian Peninsula and its peoples. Not knowing the Iberian Peninsula or not having been there, their reports invented what they did not know. What Roman historians did well was to underline the irreducibility of the inhabitants of the Iberian Peninsula. This is how Strabo described the Montagnards, the Iberians or Celto-Iberians from the most isolated regions in the north of the peninsula, where the Uska race lived in a state of absolute purity: "All Montagnards are sober; they only drink water, they sleep on the ground, they wear long hair in the female manner, although to fight they gird their foreheads with a band. They eat mainly goat meat; to Ares they sacrifice goats, captives and horses; they usually make hecatombs of all kinds of victims, in the Greek manner, and in the manner of Pindar immolates a hundred of them. They practice gymnastics and political and equestrian struggle, training for boxing, racing, skirmishes and pitched battles. For three quarters of the year, they feed only on acorns, which, dried and crushed, are ground to make bread, which keeps for a long time. They drink sitos and wine, which is scarce, is consumed immediately at large family banquets. Instead of oil, they use butter. They eat sitting on benches built around the walls, lining up on them according to age and dignity; food circulates from hand to hand; while they drink, the men dance to the sound of flutes and trumpets, jumping high and falling in a genuflection... Inside, instead of currency, they practice exchanging coins or giving small cut silver plates. Criminals are thrown to the ground, parricides are stoned and taken outside the borders of the homeland or city. The sick, as was formerly done among the Assyrians, are exposed on the roads to be cured by those who have suffered from the same disease. Before the arrival of Brutus they had nothing more than leather boats to navigate the estuaries and lagoons of the country... This is how these mo

tain peoples live, who, as I said, are those who inhabit the north side of Iberia; that is: the Galicians, Asturians and Cantabrians, to the Vascones and the Pyrenees, all with the same way of life. He could make a longer list of peoples, but I renounce a boring description, because no one would want to hear about the pleataurs, bardietas, allotrigos and other less beautiful and more ignored names ".

### The Uskarian repopulation of Iberia

During an important part of ancient history, Osco-Iberia was repopulated by Uskan peoples who migrated into Eurasia in ancient times from Iberia itself in the glacial period. In the last millennium BC, Celtic peoples arrived in the Peninsula from Westphalia (Celts), Belgium and France, who settled around the Ebro, and in the center and southwest of the Peninsula (Extremadura and Portugal), joining the indigenous populations proto-Celtic. This would not mean a celtification of the Iberian Peninsula, in a new sense, (in essence these populations did not bring anything new that they had not already brought with them when they left the Peninsula) but rather a repopulation and cultural consolidation, as these populations from Belgium and Germany already came from and were descendants of the Iberian Proto-Celtic Uskos.

A century before Christ, the Germanic-Celtic peoples, the Teutons, the Cimbrians and the Ambrons, descendants of the first Usko settlers of Scandinavia and North Germania, creators of the Jastorf culture (Iron Age), migrated south to the territory from another Celtic people, the Nordics of Austria. The first step was taken by the Cimbrians, a people related to the Cimmerians, Scythians or Uskcitians of the North Caucasus (called the ancestral clade), an entirely extinct branch of the Uskos. Climate change and tougher living conditions in Scandinavia led the Cimmerians to join their southern neighbors in Jutland, the Teutons. The two peoples, linked by their Gallic origins (usko), had a population of around half a million inhabitants. Their large numbers allowed the Cimbrians' war against Rome to develop favorably in the first phase. Thanks to this, they managed to reach Gaul (through Roman territory). Its passage produced the second biggest crisis of the Empire since the Punic Wars (with a similar number of casualties and, in some points, even higher), incomparable until the barbarian invasions of the 5th century AD. C. Finally, after crossing Gaul, the Cimbrians and Teutons penetrated Iberia, reaching Galicia.

After new incursions in the north of the peninsula and in the south of Gaul, they were finally defeated by the Romans. Due to their large initial numbers, these peoples were able to encourage a repopulation, especially in Iberia, since Gaul, from where they were displaced, was already overpopulated. However, their trace was completely lost when they were finally defeated and exterminated or dissolved by Rome. After that, it was only followed by populations coming from the north of the Black Sea, during the cycle of barbarian invasions of the 5th century AD. The Visigoths, Swabians and Alans, who, together with the Saxons (Sakas) and Burgundians, shared a relationship with the and the Scythian peoples, belonging to the eastern branch of the uskos, that is, the uskcitas, arrived in France, England and the Iberian Peninsula, favoring, in the latter case,

From the results of population genetics studies, it is concluded that the Romanization process did not involve an exogenous introduction of Mediterranean populations into the Iberian Peninsula. At the time when Rome invaded and destroyed Carthage, and the complete annexation of Hispania took place, the Latin element as we understand it today did not exist. In other words, there was no Latino race in Italy that could be understood as a mixture of indigenous elements and other Afro-Asian elements, to a greater or lesser extent. The basis of the race on which the Roman armies, government and people were fed, before the advent of the Empire, was essentially of an Ibero-Ligurian or Celtic and Ibero-Astruscan nature, that is, Usko peoples of Atlantic origin. Their entire mythology, religion and culture was based on the exaltation of the Atlantean myth, of Hellenism and the indigenous gods and goddesses, progenitors and protectors (Diondigeles). It is possible to observe how, at the end of the Republic, Roman authors tried to revive the religion and ancestral rituals that had existed at the base of the Roman people, the result of a change that would become increasingly intense, especially from the 1st century onwards, and faster with the Empire. With the conquest of Britain, Rome was already beginning to undergo its own transformations and, immersed in the Romanization of the world, it did not realize that it itself was moving, slowly but inexorably, towards the increasingly intense Afro-Asian influence (leading to also to the birth of the new Latin or Mediterranean race). The Romanization of Hispania, therefore, did not imply a repopulation of foreign peoples, but of Uska

nian elements still quite intact,

As it is a fact that Rome colonized Hispania to a greater or lesser extent, these colonies represented populations indistinguishable from those that inhabited the Iberian Peninsula thousands of years ago. Rome played an organizational and political role in its conquest, but it did not change the racial element, which remained largely intact until the Middle Ages. While in Hispania, Gaul and Britannia, the Romans joined the indigenous population without significantly altering their blood, in the Mediterranean they mixed. The issue went unnoticed by Rome, which, when granting citizenship, did not differentiate Westerners from Orientals or Africans, promoting a cosmopolitanism of which it was both victim and executioner. The head of the great Western race was incarnated by classical Rome, where genius was most intense, seeing the birth of the greatest works and cultural and technological feats of its time. At the same time, it suffered from a steady racial weakening that had a profound effect on the mindset of the Late Empire. It was the strongest state known, much stronger than the US or the international order. However, their power could not be maintained over a dying and decaying civilization.

The Romanization process would not affect Hispania beyond its culture and organization.

From this introduction, we will try to understand the concept of Iberogenesis (Iberia, origin of the human race) and the mythological genesis since Noah (Ziusudra), the last survivor of the Atlantean lineage (grand father of Eber, Atlantean founder of the Iberian-Millennial or Hebrew lineage), to the diaspora of the House of Israel, reduced to the House of Joseph.

It is true that there was a flow between Europe and Africa, but that flow was from north to south, from the peninsula to the Mediterranean coast of Northwest Africa, and from there to Asia and the rest of the European continent. It was the Iberians who populated North West Africa, where the Arabs had not yet arrived, and founded the Macro-Duchy of Tansaman[15]. From them descend the Berber "Iberian peoples", the African Iberians, who have little to do with the current descendants of the Berber culture, with whom the only thing they have in common is the name. From Iberia also descend the Bretons and Britons, that is, the current English, (also descendants of the proto-Celtic Iberians, Brigantes and Milesians), founders of the Usko-Atlantic people.

Irish and Scottish mythology recalls this original unity with Iberia and coincides with the population study carried out by the University of Oxford over five years, led by the world's greatest geneticist, Professor Bryan Sykes. In this study, the Iberian origin of the inhabitants of the British Isles is clear, and we refer to his work "The Blood of the Isles".

The first woman from the British Isles (the primaeva of England) was discovered in 1998 in London, in a sarcophagus, and DNA tests have proven beyond doubt her Iberian and Cantabrian origin.

Strabo, following older authors, speaks indistinctly of the Iberian, Celtic and Ibero-Celtic or Celto-Scythian peoples: "Indeed, I affirm, based on the opinion of the ancient Greeks, that just as the peoples who inhabited the north were known by the name of Scythians or nomads, as Homer describes them, so the peoples who became known in the West were later called Celts, Iberians, or with a mixed name, Celtiberians and Celto-Scythians". "

Scythia, along with Caucasian Iberia, formed part of the regions populated by the Uskos or Iberians in antiquity. This current that crossed the Mediterranean undoubtedly came from Iberia. The book of the invasions of Ireland also links the Irish, in addition to the Iberians, with the so-called primitive brothers of Greece, that is, the ancient Greeks and Scythians.

Historian Josep Pijoán wrote of one of these voyages: "It seems that the great expansion of the Spanish megalithic population took place along this Atlantic sea route, an expansion that is not limited to mere trade relations, but that the important megalithic cores of Great Britain, from the south of England and Ireland are considered to be the product of a peninsular emigration".

According to another author, GM Trevelyan, "some of the islanders acquired great skill in metallurgy, and indeed some of the finest bronze enamel work the world has was wrought by these Iberians, our ancestors. Many of the centers of this ancient civilization - perhaps Stonehenge - they were located in arid lands, but once famous for their magnificent rocks or for gold, tin or copper in the open, however exhausted".

An Oxford University article on Spanish colonization and the Spanish origin of the Irish Gaelic language says: "The Scots were later settlers, at least in part Asturian, and supposedly connected with Brigantium and Gallaecia. The fact that they were Goidelic (Irish Celts) in Spain, preservers of K-.m, was suggested by a passage in Dioscorides which says that the Hispanics call a certain plant Kiotoukapeta. Diefenbach says it is a borrowing from centumcapita (Pliny, XXII, 8 and 9), but why would Spaniards change kentoun to kiotou? And since kiotou is Celtic, it is Goidelic, since Old Irish has cé, Modern Irish and Highland Gaelic (in Scotland) ceud, and Manx (dialect Celtic) keead - while the Cimmerian languages retain the nasal".

The common roots of the Gallic peoples and the origin of the French nation lie in the Iberian Peninsula. Proof of this can be found in several of the first settlers of Gallic territory, such as the Esturians (descendants of the Asturians or Esturians) or the Catuvellaunos (settlers together with the Eburones of the Netherlands), descendants of the first Gauls of Iberian origin, the Catalaunos. The Catuvellaunos arrived in Wales (England), where they formed one of the pre-Roman Celtic kingdoms, developing, as in Iberia, numerous Celtic states, as part of the great original Brigantine race. With the threat of the Roman invaders, these kingdoms united under the direction of the Catuvellaunians. Like them, the other Celtic kingdoms, even those prior to the Catuvellaunian kingdom, such as the Silurians, Brigantes, Decangels, Ordovans, etc., installed in the region of Wales (Gaul), were of Iberian origin. This fact is attested by Tacitus in his biography of Gnaeus Julius Agricola, who considered that these Gallic peoples, by their complexion and appearance, must be of Iberian origin. Modern genetic studies corroborate this idea two thousand years later, identifying this peninsular DNA with that of the inhabitants of Wales and much of the rest of the British Isles.

English legends, mythology and epics are of Celtic origin. One of them is the Arthurian cycle, the story of the famous King Arthur, king of the Silurians, whom Tacitus described as descending from Iberians, thus attributing to this important royal figure the status of Iberian warlord or bandit, on this occasion defending his kingdom against the barbarian Saxon invaders. His name derives from bear, that is, Artza in Basque or Arth in most Celtic or Proto-Celtic languages spoken in the Iberian Peninsula, the British Isles and Gaul, meaning Arthur, the bear man.

The pre-Roman history of the Iberian Peninsula and the British Isles is racially and culturally accurate. In both cases, the Celtic or Usko peoples, in a state of maximum ethnic and cultural purity, were able to develop and expand their ethnological influence for millennia, forming numerous kingdoms or states in the same territory, in a relatively peaceful coexistence, before the arrival of the peoples. invaders.

The original Eberites or Uskos are also the ancestors of the Etruscans, who developed in northern Italy, in Etruscia or Etruria, a name that clearly refers to the river from which they came, the Ebro. The Cantabros, Celti-ebros or Celtiberos were known by the same ethnonym, the Bretons, descendants of the Iberian Brigantes (ancestors of the Bretons), the Berones, located to the north (at the source of the river), and the Iberians of Africa or Berbers.

The sound eber, iber or aher, refers to the inhabitants of the river bank or the great river. The Greeks appreciated the fact that the Great River Celts called themselves Iberians to distinguish themselves from the Gauls, or mountain Celts. Thus, the Celts or pre-Celts of Iberia were known as Celtiberians or Ceiltaber, the Gauls or Mountain Celts as Celtorii and finally those of the plain as Celtiach (Aquitans). That's why the Pyrenees owe their name to the Gallic language. From the Gaulish Bir-Biren, Piren was formed, and from the plural Birennou or Pirennou, which in Breton means summit or peak, the name of these sacred mountains was born, which fifteen thousand years ago separated Iberia from the European glacier, and are currently the only glacier that exists in the west of continental Europe.

The modification of the sounds eber, iber or aher, that is, river, gave names to hundreds of cities and rivers in Western Europe, such as Ibarra or Ibarrola (Lower Pyrenees). The Iberian word -eburo-, which means



s yew tree, also gave the name to several European cities and villages, including Ebura (current city of Montoro, in the province of Córdoba), whose name appears in Strabo's Geography, Eboriacum, near Paris, Eburodunum in the Netherlands, Eburodunum in the Alps, etc. The name Eburo or Evuro became Eure or Euro. Likewise, Iberiacum or Eboriacum became Ivry or Evry. Several rivers and tributaries in France are known by this name Eure or Euri, from which the word Europe derives. Iberia, land of the river Celts, is therefore not only the racial but also the etymological origin of Europe. The name of our peninsula and the people of our ancestors,

The Etruscans, of advanced civilization in relation to the rest of Italy, were the direct ancestors of the Roman patricians, members of the oligarchy and aristocracy that would be destroyed by Afro-Asiatic blood. The Etruscan custom of the three names also derived the patricia, who, unlike the plebeians, used this formula to call each other, inherited from their ancestors of Eberite lineage. The word Etruscan or cognate can be defined from the Basque, where it would be formed by the word etor or etorr (descendant) and usko (pure native), that is, those who descend from the pure ones. Their bearded god was a paternal deity, the Aita, who was the Etruscan equivalent of Pluto, whose name is exactly the same as FATHER in the Basque language.

The Etruscan people are descendants of or originating from the Villanovana culture, also originating from the first Iberian peoples who populated northern Italy. Uskia, known as T-uskia, later Tuscany, would be the name given to the land inhabited by the Uskos or Etruscans. Also of Iberian and Usko origin were the founders of the current region of Lombardy, the Insubrians or Insubbers, who founded Mediolanum, that is, Milan. And even older were the Ausonians or Auskonos of the second millennium BC, who covered almost all of Italy, settling in Campania, in the south of the Tyrrhenian Sea and in Sicily. These uskos or auskonos gave the first name (Ausonia) to the peninsula of the Apennines, and were also one of several waves of usko-Mediterranean peoples who arrived in Greece. In Greece, the Iberian Pelasgians gave their name to the Greek river Hebrus or Iberus[14].

[14] Proto-Celtic is a language that emerged from Hiberia, from the Proto-Iberian or Proto-Celtic people, which was the germ of the other Celtic languages. Currently, extant sources for this language are limited almost exclusively to the Botorrite Bronzes.

[15]Macrodukado or simply Tansaman, later known as Nekor and later RIF, was the pre-Arab and pre-Muslim state built in the northern territories of present-day Morocco (east of the Gibraltar arc) by the Iberian Berbers. These settlers, of Iberian and proto-Celtic descent, may have left a trail in Morocco that currently represents a little less than ten percent of the R1b frequency that crosses some villages in North Africa. Berbers have traditionally been considered an ethnic group distinct from other peoples of North Africa, with characteristics close to Europeans (they have phenotypes such as blond hair and light eyes, as well as a high frequency of white complexion, which are not found in other populations of Southern and Central Morocco).

Another important fact is provided by imperial Roman mythology, which, like Greek mythology, was Iberian in origin and base. The worshipers of the Iberian god Mars were Celts and Romans, whose true name was Teutates or Teleno, originally god of the Astures; Celtiberian people, known as Mars or Marti Tilenos, also called Tutatis by the Gauls. He was a god to all known Celtiberian peoples, some of whom honored him with the death of a bastard, and even the death of captives and horses. The Romans considered him one of the most important deities of their civilization. Mars, or Marti Tilenus, was a usko god inherited by the Romans from Etruscan mythology, whose base was, as we have already said, completely Iberian, and unquestionably establishes the Iberian origin of the greatest Roman deity and probably the most important of pre-Christian antiquity in the West. The importance of the god of war in societies such as the Celtiberian and Roman ones, which were essentially warlike, is understandable.

Previously, in Uska mythology, there was another deity, Aita, which in Basque means father, and who was the anthropomorphic god and protector of the Etruscans. The origin of the god Aita would be, as his name indicates, the father of the Etruscans, a male and bearded being.

In Basque mythology we can find traces of the memory of deities worshiped in very remote times in the Iberian Peninsula by several of the Uskaro peoples. In some cases, these mythological vestiges that Basque legends preserve, bequeathed by the culture of the Ibero-Aquitain races, are closely linked to other distant peoples, originally Uskaros, as was the case with the founders of Ancient Egypt. In this case, Egyptian mythology attributed divinity, like the ancient Greeks, to a founding people of their culture and civilization, known as the Atlantean people. The mythical founder of the Nile civilization was the god Osiris (in Greek), called Ursa by the Egyptians themselves, an Atlantean who came from the westernmost land and belonged to that mythical race that founded civilization. In Basque culture we find the same deity called Ursa or Urtzi, except that in this case its origin is totally autochthonous, being one of the essential pillars in the creation of the first tribes that gave rise to the Aquitanian or Iberian race. Osiris, called Ursa by the Egyptians and Basques, was a protective and regenerating deity in the Uska mythology of these cultures, the cause of fertility, abundance, rain, water and agriculture. The Egyptians preserved this agricultural deity by preserving the distant memory of the gods of their ancestors, who became the founders of their civilization, and maintaining, like them, a society in which agriculture was of considerable importance. In the Uska mythology of these cultures, he formed a protective and regenerating deity, the cause of fertility, abundance, rain, water and agriculture. The Egyptians preserved this agricultural deity by preserving the distant memory of the gods of their ancestors, who became the founders of their civilization, and maintaining, like them, a society in which agriculture was of considerable importance.

The Egyptian pyramids and necropolis are located on the west bank of the Nile, oriented from this point. Nothing was left to chance by the ancient Egyptians, their entire architectural culture is full of symbolism and meaning, calculated and measured down to the smallest element. It is therefore not by chance that the main Egyptian temples and architectural monuments are located from a western position, at the starting point of their Atlantean ancestors and on that side of the Nile, never on the eastern side. The Nile was for some time in ancient Egyptian history the boundary between a kingdom of Atlanteans to the west of the river and a kingdom of Afro-Asiatic races to the east.

Another patriarch raised to the rank of divinity is Aitor, one of the sons of Tubal and brother of Pirene, the founding father of the Basque people; therefore, the oldest deity of the most remote culture in Europe. From the same region comes Azúcar, the god of Basque mythology, known to the ancient Greeks as Segrap or Cekrap (Cecrope) (for them the founder and first king of Athens). The son of this Uska god, half man, half serpent, and a Scottish princess is Jaun Zuria (the white lord), the first lord of Biscay.

Uska influence penetrated strongly with the arrival of Neolithic and Bronze Age culture in central and northern Europe. In such a way that the god Aitor, cognate of the name Thor, is the same divinity of the Germanic legend of thunder, inspiring the literature of the shield. This divinity fulfilled functions of protection, help in the harvests and domain of storms, war, defense, etc. In Egyptian mythology there was another important god, Anubis, with the head of a dog, protector or lord of the West and of Iberia, the country of Venus. The Iberian syncretism of this god was Tubal, the patriarch of all Eberite peoples. The canine symbol was incorporated into the Iberian culture, being formed or made up of reeds (regions), thus giving the name Cantabria or Cantabriga (a word composed of can, and fight, which means people or country).

Of all the peoples described, it is the Berbers, together with the current Egyptians, who retain the least, almost a tiny residue, of the original Eberite blood and of the R1b frequency. This residual is currently five to ten percent. However, at the time of the Tamesmant Macroduce, the Uska population of the RIF was isolated and protected from foreign influences behind the mountains of the Arc de Gibraltar. Had it not been for Mediterranean and later Phoenician influence, the ancestral inhabitants of this North African region could easily have reached eighty percent of the frequency of R1b (associated with the Uska race). This percentage would be even higher than the current average in Spain or England, similar to that of the Basque people. It must be borne in mind that, before the Arab and African influence (related to haplogroup E) and subtracting it from the Northwest African genotype, we would be left with a compact ethnic group defined by

haplogroup R1b. Thus, before the Roman Empire, we would have Eberites (race Iberians), both east (Egypt) and west (Tamesmant); the Mediterranean, in its period of greatest splendour, was entirely dominated by Uskarite Albocracies. Currently, there are no essentially Uskarian people who belong to the Muslim religion.

The Irish, Bretons, Welsh, Scots and Basques, along with the Catalan and Levantine remnants, probably have the highest frequency of haplogroup R1b of any people in the world today.

The first English, Scots, Irish, Danes, Scandinavians, French, Germans and Italians were Iberians. Before them, there was nothing in the permafrost deserts before the Würm glaciation.

An important Iberian people were the Astures, Estures or Stures, whose name comes from the Iberian root *stur*, which means wide, and is transmitted in Sanskrit as *sthura* and in Germanic as *stiura*. The Gallic Celts, known as the Sturians, descended from the Astures or Sturians. They arrived in Italy and gave their name to the river Stura. Long before we know that the first people who would give rise to the rest of those who would be called to populate Europe, were the Iberian Cro-Magnons, who gave rise to the R1b and H1 lineage (with a Neanderthal fusion) to which most of the [16] Eberites (Hebrews), who founded Osku, and began the history of civilization.

We understand civilization as something lasting and continuous; the modern arises from the ancient, the current from the past, (transmitted from one people to another and at different times). The previous ancient substratum manifests itself in the current Western civilization because there is necessarily a blood tie that keeps it alive.

Any trace or sign that qualifies as civilization is necessarily Western. However, we can think that there were other civilizations that are a priori taken as such, far from the West and its founding peoples. This is the case, for example, of ancient Asian civilizations.

The forerunner of eastern civilizations was ancient Mesopotamia. This culture has traditionally been considered the undisputed example and exponent of Asian civilization; in fact, the cradle and seed of universal civilization. As we will see later, the genetic, linguistic and cultural mark of the Usko-Mediterranean people is more than present in the Mesopotamian civilizations and in their Indian and Chinese ramifications.

Another controversial and legendary example is Atlantis, which, if it were real (and we claim that, in the nuanced and mythologized exposition described here, it is), it could not have existed beyond the western world and the aforementioned R1b lineage. It would simply be impossible unless it was of extraterrestrial origin.

The Mesoamerican civilization (Mayans, Incas, Aztecs), is quite distant from the West, having developed in different cycles, advanced techniques, architecture, agriculture, livestock, astronomy, geometry, engineering, medicine and other clear distinctive signs of civilization. We could be facing a unique and rare exception that arose out of any remote relationship with Western civilization. However, there are numerous elements that demonstrate the existence of connections from a remote start. The Usko people are closely linked to the Egyptian civilization, the Sumerian civilization and their vestiges relegated to the House of Israel [17]. The legendary history of Mesoamerican peoples tells us how a people emerged and built a people that, at some point, reached civilization from indigenous nothingness.

[16] Eberites. Also called cantabrians, (ebrosingers), uskos or waskones, the European populations that brought the glaciation of Würm, took refuge around the river of the Ebro river (region known as Keltiké or Celtic homeland), proto-Celtic origin of the called Celto-Ebros or Celto-Iberians. From this village descend the Irish and the Milesian race, also the English (Welsh), Scots, Bretons and Roosters. Estos son los pueblos perdidos de las diez tribus de la casa de Israel, de las cuales la Biblia habla que fue de su remanente, del que nació el linaje de Jesus Cristo.

The Hebrew people is the ancestor of most of the European peoples, what was formerly known as the White or Aryan race.

[17]House of Israel, was the biblical name given to the kingdom of Jerusalem, belonging to the ten tribes before the second diaspora. In the context of the present treaty and as we see it here, we understand as such, the biblical name of the western ethnic group belonging to Hr1b. Genetically, the Hyberian proto-Celts are the ancestors of the Israelites, unlike the Semites or Hamites (biblically called Pharisees), known as Jews and belonging to the House of Judah. It is in the kingdom of Jerusalem where the Iberian proto-Celts are known biblically with the name of Israelites or Hebrews (Eberites or Hiberos), since this is the race of God.

Until recently, it was impossible to find remote connections between the origins of Egyptian civilization and Western civilization. It was therefore necessary to content ourselves with the later relationships that accompanied the great Mediterranean civilizations in the successive encounters of their most recent development. Today, however, thanks to genetic studies, we know that a large part of the Egyptian oligarchy was directly genetically related to Western Europe. This royalty, which included the most important pharaohs in history, had nothing to do with the Nubians or the current Egyptians. The ancestors of Tutankhamun [18], Ramses II, etc. they were Iberian Uskos, whose lineage was R1b, today virtually absent in the natural population of Egypt. Professor Ceccaldi and his research team demonstrated that these great pharaohs were leucoderms, that is, light-skinned and naturally red-haired. The phenotype of Pharaoh Ramses II is thus described as an usko titan, two meters tall, with red hair, fair skin and a prominent nose.

If we look at the pharaohs' effigies and statues, we can fall into the error of identifying them with Asian or African peoples. The effigies of Ramses II have nothing to do with the features left by his mummy, whose face was elongated and angular, with a large curved nose, very thin lips and reddish hair. These traits are typical of the Basque or Irish race (the paradigm of the pure Usko people) and are often found in Atlantic Europe, but the emperor's busts and effigies show a broad, rounded face and nose, prominent lips, a feminine appearance, the characteristic phenotype of slaves and the Nubian people. This is proof of a custom not only in Egypt, but also in other Mediterranean peoples, where the Afro-Asiatic population was predominant. The custom of artists was to idealize the emperor or god incarnate, styling their appearance to the usual taste or canon of beauty, which would become a stylized mixture of the three races (black, Asian and white), within the racial context that lived in Ancient Egypt. So, for example, if we look at the face of the mummy of Seti I, father of Ramses II, of the 19th dynasty or Ramessid, we see only purely Western features, and not a trace of Afro-Asian features.

The Egyptian dynastic race, that race of red-haired, tall, fair-skinned Scots, was the one that ruled Egypt for millennia. For some time, it was customary to call Egyptian princesses by their Scottish name (Scota) if they married a Scythian. The Scythians were of the Milesic race, that is, Uska or Uskite, and therefore of the same lineage as the ancestors of the Egyptian dynastic race. Thus, the wife of Míl, an Egyptian princess, daughter of Pharaoh Nectonebus, who later became queen of Spain and Ireland, was called Escota, and Escota was also called daughter of Pharaoh Cindris.

As in other places where civilization flourished, in Ancient Egypt, there are cities and gods linked to the usko legacy of the Iberian Peninsula. This is the case of the Egyptian god Sucar or Sokar, who, like the Basque god Sugar, was a god who could transform himself into a reptile. It does not seem strange that the deities have been preserved with the original name that the first Uskan settlers of Egypt remembered from their distant homeland. It is later known as Ptah Sukar, and the Nile was baptized by Homer with his name - Ha Ka Ptah - (house of Ptah), and the whole region later known by the Greek word Aygiptos (Egypt), derived from the name of the god. The civilization of Egypt begins in the Neolithic, a culture in which the original Iberians or Celts, that is, the Celtiberians, are protagonists. It is known that those who colonized the first Egyptian polis were nomads, that is, they did not come from the environment and were not indigenous. With the arrival of these and other African peoples, probably Nubians or Ethiopians, two different states were formed (Lower and Upper Egypt). We also know that the carriers of the "ureus", after the unification of Egypt, were of uska origin.

From today's point of view, a social structure such as that developed in the ancient Egyptian civilization, as well as in other similar civilizations, such as the Greeks or the Romans, which welcomed institutions suc

h as slavery, seems brutal, but it has a foundation and a more complex, which go beyond the simple organization of a remote society. Ancient societies that, at a given time, developed slave structures have their origin in different racial natures that converged at a given time, as a result of migrations or invasions.

In Egypt, society developed from the Atlantean colonies, mentioned in the legendary emerald tablet, whose wise king, Thoth the Atlantean or Hermes, according to the Greeks, was their wise king. These colonies came from Atlantis itself, later known as Tartessos, on the Atlantic coast of southern Spain and Portugal, the mythical Hesperia. This mother race of the great civilizations that conceived all the great things we know about Egypt organized its original racial constitution around the principle of blood and therefore of kinship. Thus began the nation of Egypt's original lineages or families, established in the first settlements on the western banks of the Nile. These families were the germ of the royal race or lineage of pharaohs who rose above all social strata in Ancient Egypt,

In this sense, the pharaoh ceased to be a mere intermediary of the gods, from whom he descended, to be a god himself. All this subsequent population assimilation, in the form of successive migratory layers and waves, characterized mainly by pressure from Arabia, Nubia, Ethiopia and the Upper Nile, further elevated the original racial element, until the formation of a sacramental state that distinguishes two natures demarcated or separated, both in life and in death. In this way, the Egyptian priesthood would arise, linked to the lineage or blood of the pharaoh. These social conceptions are at the origin of royalty and the vow of priesthood, formed through the convergence of different races at certain times in the development of Egyptian civilization. This conjunction of different racial elements raised the ruling caste to divinity itself, in an attempt not only to separate her nation and her blood, but also to escape the very different nature that surrounded her. This configuration, uncommon in other parts and regions of the Mediterranean, could only develop in such an environment, under such circumstances, and with racial elements of a very distant nature. This is how these societies emerged, whose social structures seem brutal from our point of view, but whose level of development and civilization was the highest of their time, impossible to match for centuries or millennia. and with racial elements of a very distant nature. This is how these societies emerged, whose social structures seem brutal from our point of view, but whose level of development and civilization was the highest of their time, impossible to match for centuries or millennia. and with racial elements of a very distant nature. This is how these societies emerged, whose social structures seem brutal from our point of view, but whose level of development and civilization was the highest of their time, impossible to match for centuries or millennia.

In this context, societies were stratified, castes were formed and the court of the pharaoh and his relatives emerged, that is, the nobility, direct descendants of the first Atlantean families and of the god King Thoth, who emigrated after the great deluge or cataclysm that, at one point, devastated and covered most of the original Atlantean civilization. The racial constitution of Ancient Egypt was thus configured around the royal blood, constituted by the pharaoh and his court, as well as by his relatives, the nobility.

As higher and metaphysical concepts were developed, generally originating in the context of the proximity of a racial decline, as would also happen in Classical Greece and in the rise of philosophy, a liturgy of beliefs was formed that prepared the exodus of the court, and how it could not move territorially and leave its legacy empty, that place of destination was located on a higher plane, that is, heavenly. This is how the Book of Light or Book of the Dead emerged, as well as the papyri and the funerary liturgy. According to this conception, the world beyond the grave destined for the Pharaoh's race, and where the other races of Ancient Egypt go, if there is one for them, is distinct.

There is no racial unity and therefore no unity of religion and belief. When, later, the racial elements were mixed, or rather, when a majority of them collapsed into a minuscule, it was when religious feeling was unified, and not only was a conversion of the sense and spiritual foundation accentuated, or rather, the loss of the latter, but also the development of polytheism itself, whose origin in these societies would be the racial convergence and the incorporation or supplantation of different beliefs and deities, something that Sumer would also suffer.

It is, therefore, in Egypt that the pharaoh's race is configured as something not only distinct, but as the very origin of divinity and of all spiritual or metaphysical conceptions. This is the only relation or connection

xisting between the two worlds or natures in Egypt, and is therefore the origin of a peculiar racial constitution, as it transcends all merely earthly spheres. The formulation of this religious-racial phenomenon also configures a pyramidal social structure, which pushes the pharaoh's racial caste to the apex and projects it beyond, elevating it to a divine conception, not only of hierarchical superiority, but of dimensional superiority. It is for this reason that the religious phenomenon is institutionalized and born from this racial constitution, that is, from the race of the pharaohs themselves, the so-called priestly caste. The configuration of these three elements,

In this sense, the priesthood develops as an authentic racial demarcation, a psychological and religious frontier between the Atlantean constitution and the Afro-Asiatic races. Since the priesthood corresponds to the borders between the Atlantean nation and the foreigners, these borders cannot be crossed or contested, at least on a metaphysical and religious level. It is in this situation that we observe in Egypt a circumstance that was also verified in Sumer or in Greece. At the beginning of the decline of the Atlantean race, it developed the prodigy of civilization, conquering the world of philosophy and the religious phenomenon, thus generating new conceptions, hitherto unknown, which formulate new planes of the psychology of a race, worthy of the most meticulous study. These considerations of philosophical-spiritual thought are accentuated, therefore, when one verifies or perceives the proximity of the decline of a racial constitution. In this sense, classical Greece saw the rise of the genius of Aristotle or Plato, at a time when the Hellenic race was already a tiny part of the population of the Greek polis. Also in Thrace, new religious conceptions were born, from which Christianity would emerge, at a time close to its decline.

Although the priesthood in Egypt and in other cultures is an ancient phenomenon, its basis is that of a migrant and colonizing people, whose nature requires the establishment of essentially racial boundaries, based on a mythological substrate of deified heroes, ancestral lands, temples, Olympia, acropolis, etc., which represent spiritual and racial boundaries. It can be said that the visualization of the first Egyptian deities is, in essence, the history and testimony of their Atlantean ancestors, the development of a complex religion and the institutionalization of the priesthood being a symptom of the decline of a race as it established itself. its racial boundaries out of this world. In this sense, the Egyptian priesthood was not intended for the worship of the people, that is, the so-called popular piety,

In Egypt, the highest priesthood, that is, the high pontificate, was assumed by the descendant of the gods, that is, the pharaoh, intermediary between the divinity and mortals. The clergy was made up of a series of priestly dynasties, related to the royal family, racially linked to the pharaoh, the priesthood, like the ureus, being inherited from father to son. Here the priest is not a shaman or sorcerer, but an element of an entire pontifical structure at the service of the mystical race. Nothing resembles, in form or substance, what we find in Asian, African or Indian peoples.

Slavery in Egypt, as in Greece or Rome, was conceived in this type of social structure, with a strong institutionalized, centralized religiosity exercised by power. As we indicated, all this mystical and religious apparatus shaped the racial boundaries or the racial constitution of the original nation, whose psychology is partly represented in these beliefs and rituals. This fact is important for establishing relationships of this type between the ancient Mediterranean cultures of Usko origin, insofar as they have common mystical and religious elements. There is thus a faithful and surprising correlation of mystical, mythological and religious thought, as well as a strong syncretism, between the currents of thought of the ancient uska civilizations of the Mediterranean, Greece, Rome and Egypt. Any dissonant element,

The Cro-Magnon fathers of the Uskara race and the sons of Atlantis exterminated their fellow hominids, the depressed, atavistic and bestial, in short, inferior, half-beasts. This phenomenon did not occur everywhere and the practices that the Cro-Magnons exercised on their less evolved relatives were very different. It is known that this homo-sapien, born in Atlantic Europe, arrived in Libya and Egypt, from where groups of these and Neanderthals passed to Asia. In Egypt and other parts of East Africa, the Cro-Magnons did not extinguish the rest of the lower hominids, but on the contrary, the latter managed to prosper and overpopulate areas that today are the African desert and that more than thirty thousand years ago were an orchard. These hominids could not survive in Atlantic Europe, a cold and cruel region for the inferior and weak.

In the African continent and also in Asia, hominin populations were abundant, although they were never able to develop any civilization or any hint of humanity. The Cro-Magnons, in what would become Egypt and elsewhere, interbred or were largely absorbed by the rest of their simian hominid relatives. The latter, if they had not received Cro-Magnon blood, would have ended up like the rest of their relatives, becoming the current apes and apes (degenerate descendants of the hominid species). In all these African regions, as a result of Cro-Magnon and the rest of the hominid species, African peoples and races emerged. The same is true in Asia, and later in America with the Mongoloid races. The history of Egypt begins with this whirlwind of miscegenation, from which emerge the peoples who will descend with the gradual warming of the earth to the Upper Nile regions, Sudan and Ethiopia. During the Neolithic, Egypt was again populated by the purest race in the world. The origin of this people was Atlantic Europe or directly Atlantis. Waves of the Atlantic race reached India and left numerous Neolithic settlements in North Africa. In Egypt, populations managed to establish themselves along the banks of the Nile, and were able to move to Upper Egypt, forming the first stable colonies, the future polis. Waves of the Atlantic race reached India and left numerous Neolithic settlements in North Africa. In Egypt, populations managed to establish themselves along the banks of the Nile, and were able to move to Upper Egypt, forming the first stable colonies, the future polis. Waves of the Atlantic race reached India and left numerous Neolithic settlements in North Africa. In Egypt, populations managed to establish themselves along the banks of the Nile, and were able to move to Upper Egypt, forming the first stable colonies, the future polis.

In this context of ten thousand years ago, the progressive desertification and the constant rise of the Sahara did the same as the glacial ice in Europe fifteen thousand years before, isolating and concentrating the population. From Merimde to the Fayum, the first stable Neolithic settlements, the first Egyptian culture and the beginnings of Egyptian civilization were formed. Downstream, the black race increased and spread westwards under the Sahara barrier and southwards across the continent. During the entire predynastic period, the only populations that reached the Nile came from the west and probably from the sea, since, both from the south and from Sinai, the barrier of the desert was wide enough to prevent the penetration of other peoples. from Asia or Africa. Until the Archaic Period, there was no contact with other races,

The preponderance of this Atlantic race remained almost throughout the history of Ancient Egypt, losing strength from Ramses II and finally disappearing with the Kushite dynasty.

Until the final stage of this civilization, a strong albocracy was maintained, based on a political constitution that separated the African world from the Egyptian world. Ancient Egypt was not a multiethnic nation, since, for most of its existence, it maintained the distinction between the ruling people, i.e. the dynastic race, which occupied the upper classes (mainly the aristocracy and the priestly caste), and, on the other hand, servants and slaves, mainly Africans, the latter. During the validity of this constitution, none of these ethnic groups could belong to the caste of the other, it being impossible for a serf to become a vizier, a member of the court or of the priestly caste. Belonging to a caste was conceived as a right of blood, that is, racial.

As the politico-racial constitution was undone, it was undone, punctually at the beginning, consecrating the principle of meritocracy (as grace or reward to the most loyal and efficient servants of Egypt), and allowing the African race and Asia rose to high positions in the army and politics, and later in a generalized and indiscriminate way (as later did the Roman Empire), Ancient Egypt ended up losing its albocracy and became an African state, ending its history as the first civilization of mankind. @PTCE\_2

The Lost Ten Tribes and the descendants of Eber (the Eberites or Iberians)

In the Golan Heights is the so-called Gilgal Refaim, the Stonehenge of Israel, the visible trace of the Megalithic that the Uskos left as a sign of the founding of the ancient kingdom of the Ten Tribes. This Atlantean symbol, despised by Western archeology and paleontology, unknown because it was found in the dirty and abrupt tide of the religions that surround it, is the temple where the stone of Scone, of the blood pact of the House of Israel, was erected. Around this megalithic monument, whose shape resembles the plan of the capital of Atlantis, there are hundreds of other dolmens, of different styles, corresponding to different tribes, and erected by the Uskos who founded Israel and Galilee. These megaliths, in their style, shape and structure, were erected by the same people who erected the dolmens of the Iberian Peninsula.

The Golan region, situated in the heart of the ancient Usko kingdom of Israel, is the center not only of that kingdom, but also of the creation of Galilee. This land, the last vestige of the Galilean or Galilean uskos, can be seen from its hills. The Golan Heights are named after the aforementioned king of Osku and Iberia n patriarch of the Goelic Celts, Golam (Exterminator), also known as Míl Espáine.

From this Paleo-Iberian people, the Israelites, the Hittites and the Egyptian dynasties and civilization would emerge. The Hittites, before the arrival of the Galatians, formed the first Usko empire in Asia Minor. At the time of its greatest expansion, three empires coexisted: the Egyptian, the Babylonian and the Hittite. The Hittite culture, like the Hurrian one, is considered to be part of the Usko-Mediterranean languages and therefore also related to Basque. It was not the ancestors of the Turks, but the Uskos or Usko-Mediterraneans. Turkey's ancient history seems to have destined it to become one of the uskan nations of the Mediterranean. To the west of Anatolia were the colonies of the ancient Greeks, who were largely Uskos, like their ancestors the Pelagians, to the center and south the Hittites and later the Galatians, and to the east the Iberians. However, the rise and pressure of Turkic and Arab Asian peoples, as with Uskaria (Sumeria), ended up making the populations of Asia Minor similar to those of Arabia. This process was more intense during the Byzantine Empire and accelerated under the Ottoman Empire.

The Hittites were an influential people whose presence and influence extended as far as Greece. The ancestors of the Phrygians and Hittites, both Usko peoples, arrived in Crete and Greece, developing the Neolithic era, in the 4th millennium BC, and establishing what would become the Minoan civilization. The same Pelasgian race, coming from the West, settled in Greece, forming the Koine Aegean in the 2nd millennium, and the beginning of the Helladic period and the Age of Metals. At this time, Greece enjoyed stability and peace, while also remaining isolated from eastern influence, as the Uskos founded and maintained strong states in the Near East. This situation was fertile ground for the germination of civilization. This is how the Mycenaean and Athenian civilizations developed, formed by the descendants of these Pelasgian and Uskos peoples.

The direct descendants of Abraham (whose name also means king of the Iberians), born in the Sumerian and Usko-Mediterranean city of Ur, are, according to the Bible, those who formed the United Kingdom of Israel, originally composed of the Twelve Tribes. They came from the ancient Sumerian Empire (Uskaria), made up of ancient Iberian or Usko-Mediterranean tribes. Before Abraham, his ancestor, the Iberian patriarch Eber, founded what was originally the Uska city of Ur Salem or Uruskalem (in Usko-Mediterranean languages it means the city from which the source of water flows), that is, Jerusalem, known since antiquity by the great source of Gihon, which allowed its settlement and expansion.

After the disappearance of Uskaria more than 4000 years ago, following the Akkadian invasion, the last Uskarians moved to Samaria (West Bank), Galilee and Galatia, where they would be known as Samaritans and Galatians. The kingdom of Israel would be known in antiquity as the kingdom of Samaria, taking its name from its homeland, Sumer. The original capital was also called Samaria (Sumeria). The royal line that ruled over the tribes of Judah originally belonged to the Uska blood of Abraham. However, its people, very close to Africa and Arabia and, therefore, to the influence of the Akkadian Arabs, did not demonstrate any combative attitude or rejection of this influence, either because those of Abraham's lineage were only the caste or the oligarchy, that because early on they suffered an intense and abrasive miscegenation, which ended up identifying them more with that family of Afro-Asiatic peoples, they would quickly resemble the inhabitants that we can find in Palestine today. In fact, the rabbis do not recognize the same ethnic identity for the members of the northern tribes, that is, the Ten Tribes of Israel, who are the purest and most upright descendants of Uskariah, as they recognize the Tribes of Judah.

With the captivity of Nineveh and after the division of the Kingdom, there was a growing influence also in the North, that is, in the Kingdom of the Ten Tribes. However, on this occasion, events led to the definitive destruction of these tribes. The same people who had destroyed Uskariah would now destroy Usko's kingdom of Israel. However, the same descendants of Nebuchadnezzar are now the ones who appropriate the term Israelite and believe themselves to be heirs to that kingdom. In other words, the Canaanite invader and destroyer is appropriating the name and legacy of the legendary people he annihilated.



The fact that the southern tribes, or tribes of Judah, were non-combatant and submissive, combined with an increasingly intense ethnic and cultural assimilation to the Arab identity of the invaders, meant that these tribes could continue to exist for some time. However, it was not long before the same fate befell them and a large number of inhabitants of Judah dispersed to Babylon. Subsequent attempts to re-establish the kingdom of Israel by allowing the return of Israelite or Jewish populations from parts of Mesopotamia, Arabia, etc., would only further identify the Arab enemy or invader with the destroyed Eberite people of Usko origin. The Israelite was then confused with the remaining populations of the tribes of Judah (mestizo, semi-mixed and Arabized). Therefore, to restore the historic kingdom of Israel, an attempt has been made, both in antiquity and in recent times, to bring back populations that for some time were dispersed in Babylon or other parts of Arabia, on the understanding that they were the ones who originally formed the Hebrew people. Thus, before the Roman Empire, with a more permissive attitude towards the Jews, who were almost ethnically and culturally indistinguishable from the other peoples who then dominated ancient Mesopotamia, attempts were made to bring back the exiled Jewish populations of Judah. The result of this whole historical process was the successful attempt to eliminate the people and peoples who could become strong and pose a threat in the future (ie the Uskos), leaving the rest of the people submissive and indifferent. There followed a drastic philosophical, religious and cultural change that would give rise to Judaism,

The kingdom of Judah remained sparsely populated, without large urban centers like most of the northern kingdom of Israel. Judah was a tribal kingdom of mountain villages, a staging point between several Afro-Asiatic states. Initially, like the neighboring kingdoms of the House of Israel, such as the Hittite, the Ammonite or the Moabite, Judah was formed from the villages founded by the Uskara descendants of the ancient Sumerian Empire, after the Akkadian captivity of Uskaria. In this territory, the uskara city of Hebron (city of the Iberians) was located. Unlike the south, and due to its greater density and position, the northern tribes were more developed, cultured and civilized, and constituted the beginning of what was intended to be the path to a great empire.

The Arameans were part of the migrations of the desert peoples (Arabs) and settled in regions that were gradually uninhabited by the Sumerian uskos. So they repopulated the city of Osku (which, like the Urtartian city of Uzku or Uskaya, was named after the legendary country of Osku, the original Iberian homeland of the Uskos), which they called Dim-Oshku (Damascus). Arameans, and the rest of the influence of Arab peoples, later organized themselves into Arab states or empires (Akkadian, Assyrian, Persian), the regions adjacent to the Kingdom of Israel formed a series of polis and states originally founded by Usko-Mediterranean cultures.

All these peoples (Hurrites and Ugaritic) were known by the Egyptians and Akkadians as Habiru, that is, Iberians. The Phoenicians or Punics, located northwest of the Kingdom of Israel, also originated from Uskanian tribes, who founded cities like Ugarit and whose culture is located within the Usko-Mediterranean languages. The Proto-Phoenicians or Ugarits were not Arabs but Uskos (Asians), and their king was known as Ibiranu (Iberian King or Prince of the Iberians).

Like the rest of the kingdom of Israel, the Punic or Phoenician kingdom also suffered invasion and colonization by desert Arabs. The Punic expansion would reach the western Mediterranean, founding Carthage (a city whose name contained the word -kart- which means city in the Scythian language), whose aristocracy was probably as Uska as the Egyptian. From Carthage would emerge the Barchids who invaded much of the Roman Empire. Finally, the intense miscegenation with the Arabs made the peoples of Israel and Phoenicia part of the same, erasing almost completely any Uska racial trait.

The Philistines, settled further south, west of Israel, on the Mediterranean coast and in some parts of Canaan, were also originally Uskos or Pelagians, coming from the Aegean colonies. Again, it happens that a society with matriarchal traits becomes semi-matriarchal and becomes patriarchal, thus changing its culture and religion.

The mystical and historical foundations on which the Torah, the sacred book or law of the Jews, is based, are in part the legends of the Sumerian tradition, containing numerous chapters from it, such as Genesis,

the Great Flood, the story of Jonah, the separation of the waters, &c. There is nothing that cannot be found in Sumerian mythology, without it the Torah is empty, as is the farce of Jewish history. The entire Jewish religion is a successful attempt to falsify history and its origin, from which only one idea can be drawn, that of usurpation and cynicism. Judaism speaks of persecutions suffered, and the exodus invoked by the Jewish people as its dramatic consequence. However, history shows that it was the Canaanite people themselves who deported or, as the case may be, exterminated the Asiatic peoples (Uskos), forcing them into exodus and captivity, to finally erase every last vestige of its history, religion, beliefs and traditions, of its nature and origin, to appropriate, mythologize and adulterate, thus building today's Judaism. Something similar to this process happened when the Akkadian Arab empire invaded Uzkaría, trying to usurp its culture and indelible history, deporting and annihilating the original people.

Today we can determine the exact genotypic origin and lineage identity of the House of Israel and therefore of Jesus Christ. The evidence is so clear that some anthropologists and geneticists place the origin of haplogroup R1 in the Middle East. Specifically, they would establish the R1b European bloodline in what was once the Hebrew kingdom of the House of Israel, or the Ten Tribes. This theory would explain why some types or haplotypes of this haplogroup are present in vast areas of Central Asia and in the great centers of Babylonian and Persian civilization (Iranian plateau). Other evidence suggests that this haplogroup came from Europe itself, via Asia Minor. In favor of this theory is the focus of the Aurignacian culture, which is further evidence of the extent of the proto-Celtic Iberian Sapiens or Eberite over the Asian continent. Like this, the variety of subtypes or haplotypes of the R1b family that exist in Asia would come from the variety and extension in which they developed, and the result of long transcontinental migrations, fundamentally of Neolithic origin. The diversity and extension of Asia would favor a heterogeneous evolution, contrary to what happened in Hiberia. The different houses of Israel would correspond to each of the existing R1b subtypes (ethnicities). The diaspora of the Ten Tribes of the House of Israel would result in the great dispersion of ethnic groups or peoples descended from these tribes originating in Galilee and Uzkaría. The diversity and extension of Asia would favor a heterogeneous evolution, contrary to what happened in Hiberia. The different houses of Israel would correspond to each of the existing R1b subtypes (ethnicities). The diaspora of the Ten Tribes of the House of Israel would result in the great dispersion of ethnic groups or peoples descended from these tribes originating in Galilee and Uzkaría. The diversity and extension of Asia would favor a heterogeneous evolution, contrary to what happened in Hiberia. The different houses of Israel would correspond to each of the existing R1b subtypes (ethnicities). The diaspora of the Ten Tribes of the House of Israel would result in the great dispersion of ethnic groups or peoples descended from these tribes originating in Galilee and Uzkaría.

In any case, both positions inexorably determine that the House of Israel, and therefore also Josephine, belonged to the R1b lineage, converting this haplogroup into the badge of royal blood. This is contrary to what is traditionally understood as the Jewish lineage of Jesus Christ, as David probably wasn't Jewish either, let alone if he had been the ancestor of Jesus, something he himself never hinted at. In any case, and as already mentioned, it is very likely that the reigning houses in Judah were of Usko origin, and even if a not inconsiderable part of the population has substantially conserved its Iberian blood (the remnant), as was undoubtedly the case of the first messianic followers of Jesus and evidently that of the apostles.

The disappearance, or rather the Asian spread of the tribes, is reflected in the genetic map of Asia. The genotypic presence of HR1b is anecdotal in most cases of Asian peoples and nations, but significant enough to determine that the dispersion of the House of Israel, in addition to being a biblical fact, was a historical event linked to a racial reality different from the commonly accepted one. .

The term Jew refers to the people of the House of Judah (who were not originally Canaanite/Arab) and, in addition to being a human and religious group, it is also a conjunction or juxtaposition of Afro-Asiatic lineages. If it was once pure, the lineage of the Semites (Shem) soon got used to crossing with other races and, from the almost demographic expansion, began to be a mestizo people. Almost no human or religious group, Mohammedan or Jew, retains an intensity greater than fifty percent of the J lineage (the origin of the Canaanites). Its intensities of about forty percent share in the same Jewish and Mohammedan peoples the involvement with other Asian and African lineages and, to a lesser extent, Western ones. This means a large somatic mix of Afro-Asian genes.

Consequently, the current Jewish ethnic reality is practically non-existent. That is, there is no group that is ethnically cohesive enough to be considered Jewish, descended from the House of Judah. The result is the absence of ethnic identity and the junction of the concept of Jew and Mohammedan, in the religious consideration that we understand today. The Jews are, therefore, a mestizo group, in which Asian and African lineages merge, with the contribution of a certain intensity of the JH, the last vestige of the House of Judah. Almost no Arab people retains an appreciable contribution of royal blood, confined to the usko (r1b) lineage, except in the case of the Sephardim (Hispanized Jews).

The Israelite concept refers to the name taken as their own by the Pharisaic and mestizo Jews, established in the current Jewish state. Both names are inappropriate: first, Israelite, because it refers to the name of the biblical Israelite people (ie, belonging to the House of Israel and not the House of Judah); and State of Israel or Israel because it refers to the name given to the kingdom of Jerusalem belonging to the Israelites and, therefore, to the royal bloodline.

The Hebrews are the descendants, according to the Bible, of Eber, descendant of Noah and eponym of the Eberites (not to be confused with the Eberite, also called Eber Finn, son of Mil or Miles, the Atlantean Iberian who founded Ireland and Scotland). It is, therefore, the Ibri or Iber people, as the Bible designates them, or Eberites (Iberians), the true lineage of the House of Israel, the only bearer of Royal Blood, and therefore legitimate to use the biblical names Israelite and Israel, as well as the name given to it in the Bible, Ibri (Hebrew).

The name of the sacred text Bible, comes from the Greek, which in turn brings it from the Iberian city of Babilis in Hispania Citerior, located on the hill of Bámbolan on the outskirts of the river Ebro (of the Hebrews or Eberites) and whose last settlers were the Celtiberian tribe of the Portuguese.

The city where the historical birth of Jesus is located also has the origin of its name in Iberian lands. The city of BETHLEHEM, which would give birth to a god, comes from the Ibero-Celtic god Belenus, who was the divinity of light, so this city would mean the sacred place of the birth of an usko god.

"The Eberites are the descendants of the human species from homo Atlanticus, from which the lineage of God would arise."

The terms Hebrew (Eberite or Iberian) and Israelite, refer to the lineage of the House of Israel (the same as Jesus Christ), who are the only bearers of the Royal Blood, originating from the Uska race, and which is currently implanted in Europe. Western. The Hebrews are the ancestors of the Iberians, who settled on the Ibaiber or Ebro (Hebrew river), and are the direct descendants of Eber (patriarch of the Israelites). The human and genotypic focus of the Ebro river, establishes the highest H3 and H2 haplogroup frequency in the world, and one of the highest Hr1b frequencies. This demonstrates that this river meant an Eden for the Hebrew or Celtic population of Western Europe, and with greater intensity during prehistory. The terms Hebrew, Israelite (not to be confused with Israelite) and Celtic refer to the same ethnic and genotypic reality.

Following the path traced by Hr1b on its Asian and European routes, we can find out what the destinations of the people of Israel were.

When the rule of the judges of the Houses of Israel ended, these were occupied by kingdoms headed by the descendants of the ancient legendary kings of Iberia, after the so-called drought in Spain, in the time of King Abides. Thus, we know that Manasseh or Manasseh, for example, and by their common relationship also Ephraim, were ruled by kings of Eberite lineage of Egyptian origin, as uskos in their lineage as was King Tut. Also the patriarch Laban was of Uskara lineage, having been born in the Usko-Mediterranean city of Padam Aram (Mesopotamia), and was the ancestor of most of the ruling houses of the tribes of Israel. Finally, it is worth remembering that the Iberian city of Ur, in Mesopotamia, located near Uruk, was the birthplace of Abraham, the most remote Israelite patriarch since the Flood. It was he who sealed the racial pact,

In Iberian mythology, the Iberian king Eber, son of Míl Espáine (Scythian hero and founder of Ireland and Scotland), also a descendant of the Uska royalty of Egypt, took the name of the one who, according to the Bible, was the father of the Eberites or peoples Iberians, that is, of the Hebrews or Uskos. This patriarch, the ancestor of Abraham, was the husband of Azurad, which made Heber or Eber the son-in-law of Nemrod. This last king was the mythical founder of Mesopotamia uska (Uskaria) or Sumeria. Nemrod, like his son-in-law Heber, was a direct descendant of Noah and also an ancestor of Jesus Christ. With successive Akkadian waves and the final Syrian conquest by Ashurbanipal, the last Uskians from Mesopotamia were deported to Galilee, Samaria, etc. (Ezra 4,9-10).

A complex issue would be defining where and when Hittite and Usko would end and Edomite/Arabic begin in the kingdom of Israel. The division of the United Kingdom of Israel follows a fact ignored and unnoticed by Jewish tradition. The Jews argue a question of taxation to determine the rejection of Solomon's son. Another issue is that this king was the first king of Israel to take as wife a foreigner, Naamah, from the Edomite kingdom of Ammon (the Ammonites were considered by the Bible as antagonists of the Israelites). Thus, Rehoboam would be the first descendant of David's lineage of mixed origin. Abraham's covenant on the blood of Israel had been broken. It is very likely, however, that such injuries were being committed heavily and extensively in the territory of Judah some time before. The fact that royalty did so was an important fact, as the keeping of blood within a sacred covenant was aimed at the advent of the pure-blooded messiah. Then the northern tribes, who continued to designate themselves as the kingdom of the race of Israel, appointed as king Jeroboam, who, though not a descendant of David, was of pure lineage, the son of Nebat and Sheruah (which in Basque means heaven).

In the kingdom of Judah, after the Babylonian captivity (centuries after the Assyrian annihilation of the Northern Kingdom of Israel), a remnant of the Hebrew people remained, the normally peasant and more humble families. The aristocracy, priests and influential people who ran the kingdom were deported to Babylon, where their blood was mixed with that of the Canaanite race. It is, therefore, a fact that would affect a religious and political oligarchy. It was there that Judaism as we know it today was born.

In the sixth century BC, King Cyrus the Great conquered the Babylonian Empire and allowed the descendants of the deportees to return to Judah, on their return being almost indistinguishable from the Arab peoples.

The common people, artisans, peasants, etc., still retained the Eberite blood of their ancestors, what in biblical terms is known as the rest of Israel. That is why Jesus Christ is an Israelite of humble origin, the son of a carpenter, whose family did not suffer deportation. However, he came to Bethlehem of Galilee, probably along with other Hebrew families. Bethlehem was founded by their Usko ancestors, the true Hebrews. His family did not intermarry and kept aloof from the Semitic influence then rooted in the city of Jerusalem, where, at the time of Jesus, religious and political (Edomite) oligarchy was strongly rooted.

Jesus was born among hyenas, his destiny was written. When he entered the so-called Temple of Jerusalem (the Jewish market), he did not expel the merchants, but the Edomites (false Hebrews who constituted the religious oligarchy and therefore the power of the priesthood) in whom, as the Gospel says, he did not trust because he knew them very well. Jesus surrounded himself with apostles, some of them his relatives, others belonging to Hebrew families of peasants, fishermen and townspeople who, like him, kept themselves clean of Canaanite blood. Also the first followers of Jesus, the so-called early Christians, were members of the common people and not Jews. The latter dominated cultural, political and religious life through the Sanhedrin during Roman rule.

The reason why the Uska Egyptian oligarchy, being an ethnic minority for centuries, managed to preserve the purity of their blood through their sacred laws, and why the deported Hebrews, who were also the ruling caste in Judah, failed to maintain the integrity of their race, is basically the fact that the latter ceased to be religious and political power during their captivity. While the Egyptian Uskos retained their status to the end of their days in the Nile Empire, and therefore their own racial constitution, the Eberites, after losing their freedom, were subjected to Edomite power. Having become captives of that power, their independence

ce and freedom disappeared, and they could not maintain the ancient matriarchal laws of the race under an Edomite patriarchal power. Upon returning from captivity, the Hebrews, already contaminated with deicide blood, they remained subject to foreign power, where Canaanite, now Edomite, influence was more firmly established. By this time, the spread of the desert race had smothered the ancient Asian peoples (Uskos), reducing their blood to anecdote, across most of the Near East. In the northern regions, the Turks and Mongols would do the same to the Scythians. The preservation of a racial constitution inexorably depends on maintaining the status of power over other races in the same state, which is the only way to preserve the original blood of power. reducing their blood to an anecdote, in most of the Near East. In the northern regions, the Turks and Mongols would do the same to the Scythians. The preservation of a racial constitution inexorably depends on maintaining the status of power over other races in the same state, which is the only way to preserve the original blood of power. reducing their blood to an anecdote, in most of the Near East. In the northern regions, the Turks and Mongols would do the same to the Scythians. The preservation of a racial constitution inexorably depends on maintaining the status of power over other races in the same state, which is the only way to preserve the original blood of power.

At that time, what difference could there be between the inhabitants of Judah and Babylon and the Arabs (or between the merchants of Judah and the merchants of the desert)? The answer lies at the origin of the legendary dispute between the two peoples over their alleged religious supremacy. Racially, the two peoples are indistinguishable: Canaanites ("contemporary Jews") and Arabs are one and the same, the latter being purer than the former. On the religious level, the Arabs maintained, before Mohammed, the original polytheistic religions of the Semitic peoples (idols). However, the continuous contact of the Arabs with the regions of Judaism brought the religious tenets of Judaism (Sumerian beliefs adulterated with false Jewish legends). As a result, many Arabs began to sympathize with Sumerian-based Judaism, initiating for the first time a monotheistic belief. At this time, the two religions that would dominate the Canaanite world began to take shape, forming for a time a single proto-Jewish religion, which grouped both Jews and Arabs, whose race was the same. The Sanhedrin continued to consider itself the religious center of the Near East and, on several occasions, demonstrated its intention not to relinquish this position, considering itself the original legacy of the Abrahamic tradition, that is, the true people of God. However, in order to be considered the true or only people of God, they had to distinguish themselves from the rest of the brothers, attributing to themselves an origin of their own and different from the rest of the desert tribes. For this purpose, they appropriated the Sumerian tradition, leaving the rest of the work in charge of their Arab brothers. The latter followed in the footsteps of their leader Mohammed, who established himself as the Sanhedrin of his people, founding another branch of Judaism, Mohammedanism or the Muslim religion. From that moment on, history would determine the existence of two (false) religions, and two peoples of supposedly different origins and nationalities (two Sanhedrins, one in Jerusalem, destroyed and disappeared for centuries, and the other in Mecca).

The different evangelical versions of the birth of Jesus reveal the circumstances of an isolated, discreet birth, in a rural environment, surrounded by shepherds, far from the center of Edomite Judaism and the Temple of Jerusalem. These versions do not give reasons or explanations for the discreet and secret advent of a God. The birth of the anointed, in a poor, unworthy and isolated environment, which, instead of rejecting wealth, wanted to isolate itself, moving away from the center of Edomite Judaism, which was the living incarnation of this whole luxurious and rotten oriental world. Wealth was the symbol and characteristic of the "Edomitism" of the time, representing the Eastern world, whose nature was the antithesis of everything that was elementally Christian. The Messiah was born in the world most opposed to Edomite Judaism, surrounded by everything that isolated him from its influence, where there were no temples, neither rabbis nor Pharisees. Christ, therefore, is the example of his own essence and purity from birth. Despite attempts to link Christianity to Judaism, there is nothing but authenticity in its origin, which is accentuated in its development and its result. Christianity is not, therefore, an offshoot of Judaism, which has no authenticity. Judaism, unlike Christianity, does not come from an authentic nature, but is generated on the basis of miscegenation and uses legendary elements of other peoples, which it subtly interprets to form with them moralistic elements that do not belong to its own nature. The latter is what would generate the state of confusion at the beginning of Christianity. At the same time, it is these moral aspects that will direct themselves to reorient the psychology of the eastern nature, incarnated in the Edomite. For the latter, moral norms emerge, shaped almost like a code of conduct, commandments, orders (the latter in the case of Mohammed

anism). The imperative charge is introduced into all the legendary stories that were once part of Sumerian mysticism.

Deep down, Judaism becomes a repertoire of legends from other peoples, Sumerians and Orientals, to which an imperative moralistic character is superimposed, whose objective was to dampen the influence of the East. The latter included puerile and sentimental aspects, such as reward or punishment, as well as fear, disgust or ownership.

Without these last elements, the legends that make up Jewish mysticism would not be very different from mythological beliefs. In fact, were it not for Christianity, "Judaism" would have been nothing more than mythology.

Christianity, which forms to a large extent the philosophical and cultural basis of the Western heritage, has an origin and a nature that do not come from the Canaanite races. Esus or Iesus was the god of the Celts, whose symbol was a cross, whose profession was that of a carpenter and whose syncretism was Jesus Christ, who, just like him, was known to be worshiped on altars erected in his name through the ritual of the liturgy. God was the great colonizer of his people and of his own race, the founder of civilization, because a messiah has this saving and colonizing mission as his objective. Christ chose his disciples from among the Galilean Uskos of Galilee, his country of origin, not counting Palestinians, Hittites, or Romanized Canaanites. It is understandable that Christ understood the disciples as companions and, therefore, being capable of reaching or even having achieved at some point the status of gods, because this is the only way the disciples of a God reach mastery. One of these disciples was the Apostle James who came to Iberia, after the day of Pentecost, entering through Cartagonova (Cartagena-Spain), arriving at the region of Santa Lucia (this writer's hometown) coming from the Holy Land.

The Apostle crossed Roman Hispania, from one end to the other, reaching the land of the Brigas (Milesians), in Galicia, preaching his word and his name, to the people of the Eberites or Iberians; well known to them from the most remote times. Nicknamed by Jesus Christ, as Boanergues, which means son of thunder, whom he also called the purest of his lineage, Tiago Maior, was the same proto-Iberian deity known as Neton, Nathan in Eberite or Hebrew (which in Iberian means purest), the god of lightning. He was born in Galilee and, as a Galician or Gaulish, was of Uska and Celtic origin, which implied the greater deity, the metadios Esus, who would call him the purest of his lineage. His legend of warrior and protector of the Iberians and Milesians continued to be present in numerous moments of history, when, for example, it was believed to see him mounted on a white horse, brandishing a sword that shone like lightning, in Clavijo and in other battles of the Reconquista, as well as in the colonization of America. This is undoubtedly the same Iberian god of thunder Netón, also known by the Irish (Milesians) as Net. This Iberian god was venerated in ancient Europe and gave rise to the druidic liturgy, the Nemeton ceremonies and the name of several Iberian cities, such as Nemetobriga, capital of the Celtiberian people of the Tiburans. The Etruscans also worshiped Net or Neton, and called him Nethuns, after the god of fountains and water. also known to the Irish (Milesians) as Net. This Iberian god was venerated in ancient Europe and gave rise to the druidic liturgy, the Nemeton ceremonies and the name of several Iberian cities, such as Nemetobriga, capital of the Celtiberian people of the Tiburans. The Etruscans also worshiped Net or Neton, and called him Nethuns, after the god of springs and water.

Most Catholic traditions and liturgy come from Celtic culture. One of these customs is celebrated from October 31st to November 1st, known as All Saints' Day. Its origins date back to the Celtic New Year, -Samhain-, in the Gaelic language, which marked the end of the summer or harvest season and the beginning of the winter solstice. The mythological character of the Rooster, known for scaring small children who couldn't sleep, is part of this celebration. This being, common in the Celtic culture of the Iberian Peninsula, was represented with a pierced pumpkin, symbolizing his eyes and nose. This is because it was customary for children to dig pumpkins in autumn, piercing them with three holes (eyes and mouth) to give them expression.

Jesus Christ had no offspring, avoiding leaving his seed to be broken up with the mingling of the Edomites

, keeping his lineage pure from beginning to end. His work was not a revelation, but an attempt to purify the beliefs of his people, which had been falsified by the Edomites. The "Jews", threatened in their dominant position, appealed to God's judgment and their public execution. All known versions of this fact attribute responsibility to the "Jewish" people and their children, who had the possibility to choose and preferred to spare the life of the murderer Barabbas to that of Jesus. Rome's responsibility for the decision ranges, being assigned by scripture to Pilate, from cooperation to full exculpation of Christ's death. However, the authorship of the "Jews" is, in all cases,

While the "Jew" is the quintessence of the mixture of lineages, and a point of union between East and West, where the former predominates more, if we want to observe this even in its pure state, we have it in Arabia. Looking at the faces of the current princes of the United Arab Emirates, one sees the face of the almost pure Edomite "Jew", the desert race that condemned and murdered Jesus.

The Merenptah stele is a symbolic representation of the state in which the Kingdom of Israel was after captivity and deportation.

Princes are prostrate, saying: "Tremble!

No one raises their head along the Nine Arches.

Libya is desolate, Hatti is pacified,

Canaan is stripped of all that was evil,

Ascalon is deported, Gezer is taken,

Yanoam looks like it never existed,

Ysriar (Israel) is destroyed and barren, it has no offspring.

Syria became Egypt's widow.

All lands are united, they are pacified!"

The hieroglyph depicts an overthrown, barren, and seedless Israel. This is not a literal expression that the kingdom was left empty and without seed (grain). This crude interpretation must be corrected, as it is, surprisingly, the commonly accepted interpretation. The seed referred to is the ancient blood itself. Eternal peace is symbolized as the death of the people.

During the first millennium BC, there is a demographic explosion of the Arab races, that is, Edomites; we have already clarified this concept, in which the so-called "Jewish" race is nothing more than a racial cross-breeding derived from the Arab people. The nomadic races of the desert moved to the centers of the great ancient civilizations, repopulating the old cities, appropriating the legacy and culture left by their former inhabitants. The defeated, captured and deported (Asian) peoples, who are no longer able to contain the advance of the desert barbarians, nor their own extinction, almost fail to accomplish, lose all notion of their matriarchal and ethnic origin, therefore, of their memory racial. The "Jewish" Arabs are now settling in fertile lands, where aquifers and arable land abound, ideal place to abandon their natural nomadism and increase their population, leaving behind their homeland, where they grew like weeds and desert hyenas, which, as now, feed on rotting carrion. In Canaan, where the Amorites used to settle, more and more foreign populations are now joining, coming from the former fallen empires, where they already arrive in large numbers. They do not come dispersed in caravans for the market, but to populate and settle around the Mediterranean Levant, the banks of the Jordan River, the Dead Sea, the Sea of Galilee, the Dor strip, Arados, etc. With no major empires to trade with, for millennia Egypt's influence and power held the Edomite peoples in the desert, where they came into contact with Sumerian civilization. With Egypt increasingly concentrated on its borders, weakened and vulnerable, under Cushite and Persian power, and with the Middle East u

unstable and agitated, the Edomites settled in Canaan, the center of world trade (linked to Egypt, Mesopotamia, Persia and the Mediterranean), and found the most suitable place to exploit their mercantile capabilities. With this situation, the Mediterranean was calm, with a certain stability, a great power vacuum and flourishing nascent cultures; a world, therefore, conducive to commercial activity, which was the engine of expansion that favored the expansion of the Phoenician Edomites across the sea. Persia and the Mediterranean), and found the most suitable place to exploit their mercantile capabilities. With this situation, the Mediterranean was calm, with a certain stability, a great power vacuum and flourishing nascent cultures; a world, therefore, conducive to commercial activity, which was the engine of expansion that favored the expansion of the Phoenician Edomites across the sea.

The Phoenicians worshiped Sumerian gods, that is, uskos, such as Dagon or Dagan, father of the gods, or the wind god Hadad, Akkadian name for the Uskarian god Isku (usko-Sumerian god), they also worshiped Egyptian gods and added their own stamp mystical, adding gods of prostitution, like Paam, or those to whom child sacrifices were offered, like Moloch.

It was through trade that they established new maritime colonies along the Mediterranean, in Greece, Turkey, Italy, Libya, Spain, etc., forming a great thalassocracy. The Edomite presence throughout the Mediterranean is already a clear fact. They never had their own relevant culture, but dedicated themselves to appropriating the cultural and artistic legacy of the Egyptians, Greeks, Etruscans, Tartessians, etc., with which they favored the interest of their commercial activity.

The Exodus is one of the parts of the Torah that, although adulterated and manipulated, is in essence a completely Semitic legend, originating from the Akkadian empire. The latter, as already explained, was Uskariah's executioner, and largely the consequence of the massive migrations of the race from the desert to the Mediterranean. It has also been explained how much of the Torah is manipulated texts from Sumerian legends, i.e. the origin of the spiritual and religious life of Uskaria. Examples of this, as already mentioned, are in Genesis (where the Edomite tradition of demonizing women, first regarding them as demons and then directly erasing from the Pentateuch any notion of Lilith, Adam's first wife). The account of the great universal flood is also of Sumerian origin, which Lara Peinado interprets as a great destructive racial invasion; therefore,

The Sumerians, whose society is originally matriarchal, are at the origin of the biblical Genesis, but with substantial alterations that show the difference and the passage from a Western and pure culture (ethnocratic) to a mestizo and Canaanite culture (patriarchal). The Sumerian Genesis account explains how a goddess - Ki- and not a god - creates the goddess Nin-ti from Enki's ribs. The Edomites change gender and turn the women who participated in the original creation story (the matriarchs) into sinners and demons.

The book Mesopotamia, by professor Lara Peinado, interprets the original deluge, that is, the legend that originated in the Sumerian or Usko-Mediterranean tradition, in terms of invasion by foreigners, formulated under the legend of a natural catastrophe, typical of the time and one of the great concerns of ancient civilizations. It could be added that the great flood is also a metaphor for the social transition from matriarchy (primordial humanity, source of creation and fertility) to patriarchy.

The Sumerian text reads as follows:

-Ziusudra, standing beside him, heard.

"Stay close to the wall, to my left....;

Near the wall I will say a word to you, listen to my word;



Listen to my instructions:

By our..., a deluge will flood the cult centers

To destroy the seed of the human race...

This is the decision, the decree of the assembly of the gods.

By order of An and Enlil....,

His kingship, his law, will be put to an end."

All storms, of extraordinary violence,

were triggered at the same time.

In an instant, the Flood invaded the cult centers.

When, for seven days and seven nights,

the Flood had swept the earth,

and the huge vessel had been launched and thrown

through the storms, over the waters,

Utu appeared, the one who distributes light

To heaven and to earth.

Ziusudra then opened a window of his huge ship,

and Utu the Hero let his rays penetrate

on the gigantic vessel.

Ziusudra, the king,

prostrated himself before Utu;

The king sacrificed an ox and sacrificed a ram.

The Exodus is different in its meaning, nature and consequences for Canaanite spiritual, historical, cultural and religious life. In itself, it lays the foundations not only of a new religious conception (the Mosaic), but the foundational fact of a people (the Edomites), separated from the rest of the Canaanites. Likewise, this Edomite story implies the definitive configuration of the patriarchal element (Moses) as a point of reference and family and religious authority.

What the Torah, and consequently the Old Testament, understands as Egyptian slavery or the abduction of the Israelites, has no other historical source than the fact of the subjugation and subsequent expulsion of the Hyksos people.

As the Jewish historian Flavius Josephus explains: "During the reign of Thutmose, the wrath of God fell upon us, and, in a strange way, an unknown race of invaders, coming from the eastern regions, rushed against our country, certain of the victory. Having defeated the rulers of the country, they ruthlessly burned

our cities. Finally, they chose as king one of their own, named Salitis, who made his capital at Memphis, demanding tribute from Upper and Lower Egypt...".

The Hyksos were a permanent warrior people and, therefore, also relatively miscegenated or mestizo, although of the same origin as the Hittite and Ugaritic peoples, that is, former Usko-Mediterranean settlers. Like the Phoenicians and the rest of the populations of Canaan, they would suffer a slow and irreversible miscegenation with the desert race in their own land of origin, in Asia, after the weakening and definitive fall of Sumer. When they entered Egypt, the Hyksos, probably already largely Edomites, found a multi-ethnic empire governed by an albocracy, where large areas east of the Nile were already inhabited by racially Arab peoples. The racial impurity and "Edomitism" of the Hyksos were reinforced by contact with the last Canaanite peoples, originated by successive waves of migration that would become unstoppable before and during the invasion of the Hyksos. For a century, the Hyksos invaded and dominated the north of the Egyptian empire. Their military dominance was due to their army's knowledge of Sumerian and Akkadian military technology (opposing and militarily advanced powers), through which they learned to forge metals for war, axes, spears, chain mail, etc. . and also bodywork. Egypt, on the other hand, had no cavalry and used occasional armies or mercenaries. It is also known that, when the Hyksos arrived in the Egyptian empire, they already had elements of Semitic character and culture; for example, they were prosperous traders, as were the Phoenicians, Edomites, and, evidently, traders from the desert, from which these Arab sub-races came.

In the 16th century BC, the pharaohs and queens of Egypt managed to expel the Hyksos after a century of rule, completing their definitive withdrawal from Sinai at the beginning of the New Kingdom. At that time, the Hyksos were more merchants than warriors, more an Edomite people than anything else, who during the century of their stay and after their expulsion were the target of successive and constant waves of migration from the Arabian desert. During this process, they lost their status and nature as Usko-Mediterranean peoples, like the Phoenicians or Sumerians, becoming Edomites. This is the last people to which the biblical account of the Exodus alludes. The pharaohs did not want the same thing to happen to Egypt as what happened to Uskaria, Phoenicia or Hatti, after having suffered the waves and Edomite invasions (that is, the great Sumerian deluge). That's why, not only did they organize the reconquest and expulsion (a phenomenon that has been repeated throughout history, opposing uskos to Semites), but they also entered Asia to contain these migrations and avoid the Egyptian collapse, which was already showing clear signs of weakening and cultural and spiritual impoverishment . It would be Thutmose III (whose countenance is the most Celtic and least Edomite or African of the pharaohs), the so-called Pharaoh of the Exodus, who would succeed in consolidating the expansion of the Egyptian Empire from Sinai to the Upper Euphrates.

No defeat of the Egyptians at the hands of the expelled proto-Jewish people (considered Levites) exists or is documented by any source of the time, much less the series of conquests that the Bible recounts in the Old Testament of this same germinal Jewish people over territories under Egyptian rule. .

The hymns of the Psalms contained in the Tanakh, written or transcribed after the captivity, are in essence a copy of Babylonian hymns. The entire story told in the Torah and in the Bible (Old Testament), with regard to the Mosaic legend, is an Edomite invention, with the intention of religiously and politically unifying the Edomite tribes installed in Egypt and Sinai, later expelled by Egypt. , which would give rise to the "Jewish" people. Moses did not exist, nor did he evidently write Genesis or Leviticus, for obviously no one can narrate his own death. Everything written about Moses was written many centuries after his false existence, so there are no contemporary Egyptian writings or close to the time in which the biblical myth was produced that mention this character. His name doesn't even come from the Hebrew,

The life of Moses himself, born around 1200 BC, is a fabrication, as he never existed in the context and time described in the Mosaic texts; that is, if he had existed, any reference to his life is a mere legend adding to Akkadian mythology. It is, in part, an Edomite account of the life of the Akkadian king Sargon, born around 2300 BC, that is, a thousand years earlier:

And I held the royalty for fifty-six years. I ruled and ruled the people of the blackheads. With bronze axes I conquered mighty mountains, climbed the upper ranges, crossed the lower ranges as far as Lebanon and

d the Bull, including Mari in the north and Elam in the south. Three times I crossed the countries beyond the Sea of Cyprus, the Persian Gulf. My hand conquered Dilmun (the Sumerian Eden). I went up to Dare Magna and conquered it. I destroyed Kazallu, west of Kish. Any king who succeeds me, if he wants to be like me, let him direct his steps where I directed mine. May the people of the blackheads rule, may they conquer mighty mountains with axes of bronze, may they climb the upper ranges, may they traverse the lower ranges, may they thrice traverse the countries beyond the sea, may his hand conquer Dilmun,

About his birth, the tablets say the following:

"My mother was a high priestess. My father never knew him. My father's brothers camped in the mountains. My city is Azupirani, which is situated on the banks of the Euphrates. My mother, the high priestess, conceived it. He took me and brought me into the world in secret. He put me in a basket of reeds, the cracks of which he covered with bitumen. He threw me into the river without me being able to get out of the basket. The river carried me away and carried me to the house of Aqqi, the water bearer. Aqqi, the water bearer, dipped his bucket and lifted me out of the water. Aqqi, the water bearer, adopted me as his son and raised me. Aqqi, the water bearer, he taught me his gardening trade. When I was a gardener, the goddess Ishtar fell in love with me, and so I became royalty for seventy years."

The Mosaic story:

"A man from the house of Levi married a woman from his tribe. The woman conceived and gave birth to a son. And when she saw that he was beautiful, she hid him for three months. But she could not hide him any longer. At the same time, he took a papyrus basket, covered it with bitumen and fish, put the boy in it, and laid him among the reeds by the river. Meanwhile, the boy's sister stayed at a distance to see what was happening. Pharaoh went down to bathe in the river, and while his maids were walking along the bank, he saw the basket among the reeds and sent a maid to bring it to him. When he opened it, he saw that it was a crying child. It's a Hebrew boy. Then the sister said to Pharaoh's daughter, "Do you want me to go and find one of the Hebrew women to nurse the child? Go," Pharaoh's daughter replied. Pharaoh's daughter replied: "Go, and she went and called the child's mother. Pharaoh's daughter said to her, "Take this child and nurse him for me, and I will repay you. So the woman took the child and raised him. The boy grew up and she took him to Pharaoh's daughter, who treated him as if he were her son and named him Moses, saying: "I brought him up out of the water."

Both Sargon and Moses give birth in secret, are placed in a reed basket, sealed with bitumen, and left in the river. Both are found, taken out of the basket and adopted. Later, they are conquerors, spiritual leaders and patriarchal kings of their people.

The four hundred and forty-four year exodus described by Moses is based on the exodus of the Gaelic people from Egypt to Spain. This exodus was carried out by the Milesians, descendants of the Iberian Breogan, ancestor of the Gaelic people. It is known that they reached Scythia and that, at a certain point, they had to leave this kingdom in the direction of Egypt. There they settled and joined the Egyptian oligarchy, whose ancestors were also Iberian or Celtic.

Goidel (Miles in Spain), in terror of the plagues of Egypt and after the invasion of the Ethiopians, decided to go into exile with his people and return to his homeland in Iberia, bringing with him the stone of Jacob. The authentic story of the Exodus from the Gaelic odyssey from Iberia is told in Lebor Gabála, a text from the Middle Ages, which takes up Irish and Scottish legends and tales, usually oral, thousands of years old.

The myths and legends of ancient Sumeria and the origin of the authentic Hebrew peoples are so polluted and adulterated by the hands of Judaism and the Edomites, which made them their own, that it is impossible to recover the smallest original account, beyond those that have been analyzed. from the Sumerian remains themselves. Abraham's life, and his lineage, is certainly not known, we only know the myth of a patriarch, one of the possible founders of the Kingdom of Israel, whose name and origin remind us, despite the work of Judaism, its remote Iberian and Uskara origin. We will probably find it in Celtic mythology, and in the story of Lebor Gabála or the invasions of Ireland, where we will probably find that the so-called Miles or Golam, would be the mythologized and at the same time probably the most realistic story that we have.

e today about the life of the patriarch Abraham, and the final story of the return of the Hebrews to their homeland, the Atlantean Atlantic.

The Abrahamic pact mentioned by Moses is taken from the usko ritual of the héroes, whose origin is Iberian. This was carried out with the sacrifice of the male ram (to which other animals were added, according to biblical tradition), which was bled in a domestic ritual to the father or progenitor god (Dis Pater). The act of sacrifice was carried out in the house itself, on an altar, with sacred elements such as the falcata or knife, ornamental and symbolic elements such as stilts and an orifice where the blood was poured. Some ornamental morillos with a ram's head were typical of Celtic and Iberian cultures and even appear in Babylonian (the golden ram's head) and Egyptian culture.

The authorship of this ritual act is attributed to Abraham himself, but it was a well-established tradition in Sumeria from its origins, so it predated the mention of the patriarch. This male sacrifice ritual, narrated in the Old Testament, was common in Celtic and Western Iberian cultures, so that their peoples (Gauls, Ibero-Celts, Irish, Ligurians, Etruscans, etc.) of the héroes oikistés, that is, the founder of the people or ancestor. This ancestor was a semi-divine being in charge of protecting the people, formed by his descendants, who, in time, would be transcended to God the Father. Usko-Mediterranean cultures, from Greece to India, have also practiced this ritual since the Iron Age, by Uska colonies. In Greece, the sacred or ritual vow to the oikistés is a tradition that has its origins in the Pelasgian and Hellenistic peoples, offering the sacrifice to the founder of the lineage or ethnicity. This first founder or ancestor was represented by the fire in the hearth, which symbolized the royalty of the hearth. There were, therefore, two ritual elements, blood (sacramental element or racial symbol) and fire (majesty or birth symbol). In Rome, their oikistés héroes or founding ancestors (Romulus and Remus) were born from fire, like the Etruscan god Mars, or the god Agni, in the Rigveda ritual in India. The Abrahamic pact is a legend created by Judaism and drawn from the ritual tradition of the ancestor or founder héroes, under the formula of a sacred oath of protection. More specifically, it would be an ancient Sumerian myth that arose at the time of the decadence,

The scarce mention of "Jews" by ancient historians, and more specifically by the Greeks (a people closer to the Asian world), helped to make their reinvention possible. Everything that has been written about Judaism in antiquity is free of discrepancies or contradictions, like the narrative of a novel, written by a single author, without comments in the margins or at the bottom, without opinions, descriptions or real testimonies about the facts. There is no testimony, no foreign historian of antiquity that mentions the invented history of this people. Antiquity historians who have dealt with the origins of the most famous and remote peoples in history have been in constant contradiction and dissension. This happened to all the greatest and best known civilizations, it happened in Egypt, Greece, Rome, etc. This does not happen with the "Jewish" prophets, because it is not a question of history, but of prophecy, they have no history and are based on the legends of others. It seems, however, that they might have the modesty, or at least not have the effrontery, to call it history, they haven't the slightest bit, and they have even more, they call it Holy Writ. What is not history is a fable, and by myth we mean that which, not lacking in truth, compensates for ignorance of the uncertain with fabulous elements, created, invented or taken from legend. However, there is a way to convert the false myth into an invented story, which is to bear witness to God himself, converting the false into sacred and therefore credible, ending up sustaining everything on the strength of faith and conviction. but of prophecy, they have no history and are based on the legends of others. It seems, however, that they might have the modesty, or at least not have the effrontery, to call it history, they haven't the slightest bit, and they have even more, they call it Holy Writ. What is not history is a fable, and by myth we mean that which, not lacking in truth, compensates for ignorance of the uncertain with fabulous elements, created, invented or taken from legend. However, there is a way to convert the false myth into an invented story, which is to bear witness to God himself, converting the false into sacred and therefore credible, ending up sustaining everything on the strength of faith and c

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Many of the Sumerian traditions, myths and legends taken up by Judaism about their origin, history and religion also appear in the memory of the pre-Roman Iberian peoples. Thus, for example, Genesis, the Great Flood or the gods that would become part of Christianity, such as the proto-European god Dieu, or Zeus for the Greeks.

At this point in the analysis, it would be interesting to try to clarify where the change and transformation from Asiatic to Edomite and, therefore, the passage from Israelism to Judaism began to take place, and then to specify what was the content of this process and in what it worked. We have already seen the starting point and the irreversible consequences for history of two events of vital importance: the fall of Sumeria and the subsequent captivity of the Israelite population and, secondly, the successive Afro-Asiatic waves that filled Pharaonic Egypt. Another transcendental event was the advent of the empire of Alexander the Great which, instead of stopping or definitively deterring Asian pressure on the Mediterranean and Europe, served as a stimulus, just as the Roman and Byzantine empires (the latter totally eastern) would later do. ). As Apion and other authors have pointed out, the "Jews" have no history other than that invented in Egypt by a group of lepers expelled from the West Nile. All authors agree that they were not indigenous, and by no means the oldest people to inhabit the regions they settled in northern Arabia. We have already indicated the content of this process when referring to the myths, legends and history of the Sumerian peoples , on which the "Jews" based theirs, at the same time elevating it to the status of sacred history of God's chosen people. Looking for the moment when the process was remarkably visible and irreversible, we come across an author of the history of "Judaism", Flávio Josefo. In his work Against Apion, he shows himself as the only author of ancient Judaism not to use biblical and prophetic language, trying to analyze history in the Greek way, from a scholarly and analytical point of view. However, his true intention is soon revealed, when he mentions the other Greek historians to question the validity of their treatises, pointing out their contradictions and dissensions.

Another fact is the author's interest in highlighting the authenticity of the "Jews", underlining the great interest of the priests in authorizing marriages of proven racial purity. There is not even a list of high priests, although it is known that they existed in Sumer and that, in this case, marriage was observed under the same conditions of blood purity. This tradition spread throughout Israel, and is known to have been followed specifically by the judges or priests of the tribes. These are not the priests referred to by the wise historian, but the founders of Judaism, giving here one of the first written testimonies of the confusion of Asiatic Israelism with "Jewish" Edomitism. The term Jewish people is coined by the author to refer to an ethnic group , associating the terms history, race and religion in a single concept, Judaism. The priests that Josephus refers to are definitely the priestly aristocracy, who, forced into exile and semi-mystified, return without any intention of losing the slightest bit of power that their ancestors held. However, these descendants were a far cry from their Asian ancestors in terms of foreign blood. The author finally surrenders to the palpable evidence of allowing himself to be discovered, when he systematically returns to the so-called sacred texts, knowing the difficulty of accompanying his work with anything other than Jewish mysticism. There are no examples of Josephus in Greek, Egyptian or Roman culture, none of which contain authors who, trying in vain to distance themselves from mysticism, circumscribe the ultimate aim of their works on the basis of justifying their own history and origin, in short, proving its actual existence,

Neither the Greeks, nor the Egyptians, nor the Etruscans, etc., had to justify anything that presided over t

their very existence as a people, since there was never anyone who questioned it. The era of Jesus Christ is the point of no return and, in essence, the culminating moment of the disappearance of the original Hebrews or Asians, that is, the Uskos, the Levantine and Ionian regions, definitively. The true and important message that our Gospel has not clarified, as a living witness to the figure of Jesus Christ, in the time of Pharisaism and the Edomites, is deep down - I am not a Jew, my race is not that of the people of the desert. The starting point of this process, which culminates in Judah, is therefore the destruction of the Temple in Jerusalem and the captivity that followed. From then until the advent of the Lord,

A little-known fact is that the invention of the Hebrew alphabet has been demonstrated, and attempts, rather crude, have been made to relate it to Canaanite or Aramaic. There are not and never have been Hebrew dialects or families, Canaanite and Aramaic are not part of nor did they give rise to Modern Hebrew as proto-Hebrew languages, just as Usko-Mediterranean or Aquitan gave rise to Celtic or Etruscan languages. If we want to find the oldest writing in Hebrew, it is the Old Testament myth, the false Old Testament. Hebrew is, therefore, an artificial and recent construction, devoid of origin and coming from the most absolute nothingness, constructed a thousand years after Jesus Christ, from the Aramaic language. The Targum, or interpretation of the Bible, was carried out from the original imperial Aramaic into modern Hebrew, and it was at that moment that the historical construction of mystical Judaism took shape. Hebrew was an invention that came from the mixture of Phoenician, Canaanite and Aramaic languages, a thousand years after Christ, leaving the medieval Bible as the first testimony of its appearance. At that time, two styles emerged, influenced by the local languages in which the most important "Jewish" communities in Europe settled. Hebrew was therefore not an original Semitic language. One variant was Sephardic (Spain and Portugal), and the other was Ashkenazic, in Central European countries, mixed with Germanic and Slavic languages. This invented language was given the name Hebrew, sealing the origin of the Kingdom of Israel with the mixed fable of Edomite mysticism.

Jewish transcendentalism comes from the Asian desert itself, where its race was born, characterized by the Asian Zoroastrian mentality. Later Jewish dogmatics seems to add more spirituality to Judaism, adopting Mediterranean elements, mainly Egyptian ones. With this contribution, Judaism began to believe in something that it neither knew nor knew how to explain, the soul and a superior world (adapts the Book of the Dead). One of the most representative authors of this heterodox Jewish spiritualist dogmatic is the Sephardic Maimonides.

The very name of the Bible, the sacred text of the Iberite or Hebrew people (ibri, according to the Bible, that is, Iberian), comes from the Celtiberian city of Bílbilis, located on the Jalón River, a tributary of the Ebro (river of the Iberites), and which was assimilated by the Greeks, through the word biblíá of Usko-Mediterranean origin. This city of Bílbilis is located near Mount Caunus (White), the highest and most sacred of the Idubid Mountains (Dock Mountains), named after the twenty-seven kings of Iberia, descendants of Tubal.

The philosophical, theological and historical effort required to reinterpret the forged texts of the Old Testament, as well as the Gospel, is so immense, that almost reading the Bible is more confusing than anything else, and only knowing the historical and religious truth in which based on the true Hebrew people, is that this reading makes sense from a historical point of view.

The process of historical falsification perpetrated by proto-Judaism consisted not only in the personification of the people they had contaminated with their blood to the point of making them indistinguishable from the race of the desert, but also in the adaptation and formation of their own version of events, historical accounts, mythological and religious of the Asian or Usko-Mediterranean peoples.

This led not only to the fraud and distortion of the past and origins of these peoples that left no living testimony of their culture and nature, but also to an event with profound consequences for the history of the West, since it is the only culture that it has no religion of its own. This is the consequence of the existence in Christianity of theology, philosophy, dogmatics, Christian apologetics or even Protestant confessions, as opposed to the Abrahamic religions. The West had to reconfigure a semi-mystified religion, flooded with Asian elements, once its religions were taken from it, and inculcate in it the values and principles of the West.

estern mentality.

An important author who knew Hebrew history from various Jewish sources was Paul of Tarsus, whose life was originally similar to that of Ignatius of Loyola, who always described himself as a Hebrew, not a Jew, and who is also the one who best illustrates the concepts described above. Theologians and historians considered him a Jew, with the religious, cultural and racial consequences that followed. However, he never spoke a "Semitic" language, nor was he born in the kingdom of Judah. This is how St. Paul expresses himself in Corinthians\_ "19 Therefore, being free of all, I became the servant of all, that I might win as many as possible. 20 I became as a Jew to the Jews, that I might win the Jews; under the law (though I am not under the law) as under the law, to win those under the law, 21 those who are without the law, The apostle is considered a non-Jew whose approach to the Jewish world showed his intention to enlist their support in the heart of Jerusalem for the Christian cause, or at least an important part of it, thus strengthening Jewish communities elsewhere and giving Christianity a center of power in the capital of the kingdom, which ended up not materializing, and which confirmed Jesus' prediction of the definitive establishment of his Church in Rome and not in Jerusalem. From the Apostolic Conference of 50 AD, the impossibility of acting in the world and the Asian mentality of the Jews is recognized, and a change is determined both in the form and in the dogmatic and liturgical content, as well as a turn towards an evangelical effort centered in the Gentiles, especially at the instigation of Paul.

It seems that Paul of Tarsus must have known or been instructed about his origin and his blood, despite living in the context of the beginning of the great Jewish lie and the falsification of a people. From his reports, we infer the concern and special interest that the author pours into the New Testament for the racial issue and for the survival of his people.

The consideration of the breaking of a remote covenant, through which the mingling of the Edomite with the Hebrew arises, and consequently the defilement of the sacred blood oath:

Galatians 4 (22-23)

"For it is written that Abraham had two sons: one by the bondwoman, the other by the free woman."

"But that of the bondwoman was born according to the flesh; but that of the free woman, by promise."

The example reveals the very origin of Judaism as a new entity originated as a result of the union of blood, of mixing, and consecrates as an alliance or promise (origin of marriage), confirming this sacramental element, in the descent gestated in the union of similar elements, or that is, free, of the same race. The marriage or promise, which here in its origin is based on the blood covenant.

Although Paul is considered a Benjamite, his family originated from Gischala (Galilee), so it is likely that he also had Galilean ancestors, that is, Gallic or Celtic, like the other apostles. In any case, it is very likely that Paul of Tarsus was a descendant of the Hebrews of the Ten Tribes or House of Israel, therefore of those peoples who dispersed through Scythia, Galatia, Assyria, etc., called ibri, that is, Iberians. In short, there is no doubt that, despite having been called and educated by Jews, and speaking in terms of conversion, alluding to his former Jewish faith, his blood was fundamentally Hebrew, since his family had no connection with Judah, then heavily Edomite, nor with the Pharisees. In Paul, there is a strong contradiction: on the one hand, it lives in the context of the establishment of the Sanhedrin and the consolidation of the Jews as a religious and cultural institution and, on the other hand, it triggers the greatest schism of the Abrahamic religion. Judaism, still incipient as a cultural phenomenon, begins to consolidate itself as an entity of its own, mainly through the Holy Scriptures. Paul considers himself a Jew and, like the rest of the Jewish communities that are still preserved, he does not understand what a Canaanite is, his character, his culture, his language and his thinking are not Jewish, however, like other of his time, including the Apostles, sees in the Jewish people the only living reference of his remote nation from which his ancestors were expelled. That is, the "Jew" was more Edomite than anything else, but there were still preserved Hebrew communities in more remote areas of ancient Israel and Judah. In addition to the Galatian communities, there were rural areas inhabited mainly by Hebrews, not Pharisees or Edomites. Pharisee is the designation of the Hebrew people after their return from captivity, that is, of those who were Edomites in blood, culture and customs, and who brought them with them to Judah. In this place, these Pharisaic communities, not that they have lost their Semitization, but rather increased it considerably, since not only the ancient descendants of the Hebrews came to this region, but also dense communities of Edomites from all corners of Arabia and Egypt. The latter had been acquiring and developing mythical beliefs from ancient peoples, mainly the Sumerians, who were racially and culturally related to the Hebrews, and which also lent them numerous

s religious elements. However, they modified and adulterated all these ancestral myths and reinvented their history, in order to occupy the legitimate power left by these peoples of Israel, whose existence was already abruptly a minority. The Pharisee would find himself at what would become the point of no return where the Hebrew ended and the "Jew" began.

From the proto-Jewish Pharisees, the Jew of the Sanhedrin was born, who proclaimed himself ethnarch of the supposed Hebrew people, returned from captivity, thus restoring the lost kingdom of Zedekiah. These would-be ethnarchs and supreme pontiffs of the "Jewish" people, centered and consolidated power around the Sanhedrin, declaring war on any Jewish sect that contradicted their dogmas, including the Pharisees or ancient Jews. The "Jewish" ethnarchs distinguished themselves by having a reputation as despicable as that of the worst tyrants and human beings in history, notably Aristobulus. As Mohammed did when he spread his religion with blood and knife throughout Arabia, so did the kings of the "Jews", with those of their own people and their surroundings, until they consolidated a faith and power as uniform and centered as possible.

The sacred law of the desert race, which was the original Edomite "race", forbade its people to sow wheat, plant vegetables or erect houses, walls, etc., in order to maintain their nomadic and transhumant nature. This primitive law was gradually forgotten as the various desert branches established themselves in the towns and cities of other peoples with whom they traded. The Nabataeans, for example, before establishing the commercial polis, under the supremacy of Petra, based themselves on this nomadic law that prevented them from forming cities and fortifications and kept them in constant march. We said that the contradiction of thought was deep and growing in the society in which the apostles lived. Paul of Tarsus was the most notable example, as he was culturally semi-mythologized, willingly approached the Judaism in which he was educated, he lived in the society of a Jerusalem, which was the land of his ancestors, but he gradually accepted his conversion to a completely different way of thinking from that of the Jews, whose culmination is found in the Council of Jerusalem. This event is of transcendental importance, as it represents not only the consummation of a conversion, but directly the apostasy of faith and the Jewish way of thinking. In short, a declaration of independence and total opposition to what many understood to be their faith and their cultural homeland. Despite the confusion that history has made through mystical usurpations and manipulations of the truth of the Asian Jews, the truth is that both Paul of Tarsus and the rest of his people still considered themselves Jews, above all, and found Judaism strange, more culturally than religiously,

In a passage in Matthew, that of the Canaanite woman, we are shown how Jesus himself responds to the foreigner that he is only sent to the sheep of the house of Israel;

"21 And Jesus, leaving there, went to the region of Tyre and Sidon.

22 And behold, a Canaanite woman, who had come out of that region, cried out to him, saying, "Lord, Son of David, have mercy on me! My daughter is very much tormented by a demon.

23 But Jesus did not answer him a word. Then his disciples came and begged him, saying, "Send her away, because she cries out after us.

24 But he replied, "I was sent only to the lost sheep of the house of Israel."

In the cultural aspect, the schism caused by the Asian Jews, more than the dissociation of the Jewish phenomenon, with regard to cultural aspects, meant, on the one hand, the total contempt of the new Christian religion for everything that was developing in Jerusalem and, on the other hand, the inseparable connection of the new Christianity to Western culture, represented in the Greek and Roman world. This led the Christian phenomenon to link itself definitively to Western culture, instead of continuing to be just another current of Jewish "Semitism".

It is another matter to determine Christ's influence, his very nature, and what, in essence, was his true statement. In the first place, the influence of the personality of Jesus on the apostles and other communities of his time was not decisive, although it was far-reaching and powerful in causing what was to become a schism within Judaism. At that time, the terms Hebrew and Jewish were confused, one and the other were considered the same thing, and the second prevailed over politics, religion and culture, claiming the chair and magisterium of the Hebrew world, based on the Sanhedrin. However, as we have already explained, this magisterium is not Jewish, its "race" is Jewish, that is, a mixture of Semitic peoples, Asian and Indian



Jews. With the passage of time, there were more firsts than second ones, so that,

The Hebrew families, who were in regions strongly influenced by the Hellenic culture and world, especially in Anatolia, did not preserve their original culture, but neither did they "semitize", having assumed the Greek culture and language. This fact meant that the Jewish community in Galatia and other areas of the same region was Hellenized and preserved from "Semitism", so that their culture and mentality represented a frontier in relation to Judaism. While the Sanhedrin was conquering the heart of Jerusalem and asserting itself as the legitimate religious and cultural power, the rest of the scattered Hellenized families, who were not "Semites", could for a time convince themselves that Judaism was the very essence and origin of the Hebrew world. However, it was precisely because of their proximity to Greek and, later, Roman culture, that these Hellenized peoples were able to have access to the oldest and most important annals of the ancient world. This fact was able to form a feeling of unity around the Asian Jewish families, to the point that they considered themselves a nation or a people distinct from Pharisaic Judaism, despite their common historical elements. At a certain point, the Hebrews had to realise, even if faded in their memory and in their history, that the thought and nature that, on the one hand, brought them so close to the Greek world, was quite different from what was conceived in the new Judah, and which distanced them from her in an insurmountable way. Other Jewish families, especially in the essentially rural areas of the ancient kingdom of Israel and Galilee, they conserved much of the culture and ancestral heritage of their ancestors, constituting a permanent link with the Galatian populations. These Hebrews of Israel spoke a language that originated on the basis of the Phoenician alphabet, which was originally closely related to Iberian, as well as Etruscan and Celtic, and which was part of the Usko-Mediterranean languages. Similarly, Hebrew and Aramaic were formed from the Uskan languages of ancient Phenicia and the Ugaritic and Hurrian peoples. The "Semitization" of this language and its spread in other regions outside Israel may have erased its original philological origin and family classification. It was in this cultural world that Jesus Christ was born and grew up, strongly influenced, like the rest of the apostles, by the Galatian culture. constituting a permanent link with the Galatian populations. These Hebrews of Israel spoke a language that originated on the basis of the Phoenician alphabet, which was originally closely related to Iberian, as well as Etruscan and Celtic, and which was part of the Usko-Mediterranean languages. 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This fact is of great importance for understanding the origin of Christianity itself and for asking ourselves about the importance of the figure of Christ in this religious and cultural phenomenon. Christianity must be understood, in the first place, not only as a mere event or religious thought, but also as having developed into a multiplicity of cultural and social aspects of transcendental importance. With regard to Christ's responsibility for the events that initiated the definitive rupture of the Asians (Hebrews) with the Sanhedrin and Judaism, it can be said that, although it was of vital importance in terms of triggering and succession of events, the truth is that it did not was decisive in terms of social changes and in the way of thinking of the Jewish communities, which, outside the dictates of the Sanhedrin, began to make themselves felt inside and outside Judea. This is what can be inferred from the growing concern of the Jewish religious authorities with these rural communities, closely related to Galatia and the Greek cultural environment, even before the time of Christ. The figure of Christ produced an important acceleration of the events that would take place during his short life, giving rise to Christianity, which found a more than permeable community of proselytes in the Asian Jewish communities. On the other hand, both Paul of Tarsus and other disciples of early Christianity focused their proselytizing efforts on the Gentiles rather than on those who, in theory, were their countrymen, the "Jews". This happened not only because they found greater acceptance and similarity of thought in the former, but also because they found in them a pre-established union in the cultural field, and a similarity in terms of ideological and philosophical formation, more linked to the Hellenic mentality. This last aspect conceives not only a connection resulting from historical relations, but something much more intimate, which affects ideas and thought, in short, the way of seeing the world, beliefs and society, thus showing a union between Hebrews and Gentiles on the basis of blood or race. From here we can conclude that Christianity originated in an attitude of struggle against the other element that was imposed on what was left of the mentality and ways of understanding the world in the last Hebrew communities, that is, Edomite Judaism. A struggle, therefore, between East and West. and a similarity in terms of ideological and philosophical background, more linked to the Hellenic mentality. This last aspect conceives not only a connection resulting from historical relations, but something much more intimate, which affects ideas and thought, in short, the way of seeing the world, beliefs and society, thus showing a union between Hebrews and Gentiles on the basis of blood or race. From here we can conclude that Christianity originated in an attitude of struggle against the other element that was imposed on what was left of the mentality and ways of understanding the world in the last Hebrew communities, that is, Edomite Judaism. A struggle, therefore, between East and West. but something much more intimate, which affects ideas and thought, in short, the way of seeing the world, beliefs and society, thus showing a union between Jews and Gentiles based on blood or race. From here we can conclude that Christianity originated in an attitude of struggle against the other element that was imposed on what was left of the mentality and ways of understanding the world in the last Hebrew communities, that is, Edomite Judaism. A struggle, therefore, between East and West. From here we can conclude that Christianity originated in an attitude of struggle against the other element that was imposed on what was left of the mentality and ways of understanding the world in the last Hebrew communities, that is, Edomite Judaism. A struggle, therefore, between East and West. From here we can conclude that Christianity originated in an attitude of stru

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A question that no one has asked, and that could be raised at this moment, is whether Christianity, as a religious and cultural phenomenon, would have really emerged even if Christ had not existed. Starting from the obvious importance of the strong personal and historical figure of Jesus for the philosophical and religious principles of the West, it is certain that an important part of these principles was already shaped in the cradle of Western philosophy, in Greek classicism. The philosophical mindset with which Christianity was born is not based on Jesus Christ himself, but comes from dialectics and other principles of Platonic and Stoic philosophy, natural law, anthropocentrism, elements of Hellenic civility and humanism such as *paideia*, ethics Hellenistic-Roman, Aristotelian *arete*, Socratic *maieutic*, and other mystical elements typical of the Greek world, such as the conception of the soul and spirit (eternity). It is also based on the ascendant and Olympian (celestial court or Olympus) mystical vision of Greek religions and deities, in terms of the revelation of a superior and celestial world, and of an ascension process (also similar to that of Egyptian mystics). It becomes important the form of proselyte that Christianity assumes in the figure of Jesus, who calls his apostles disciples, in the Greek way, as happened in the "Akademia", with the followers of the main Greek philosophical currents. On the other hand, Christianity leaned towards other elements of clear Jewish-Semitic or Eastern influence, being an aspect, as already mentioned, in which Asian Jews could be seen reflected, in the search for the lost referent of his own people in Jewish culture. This influence could be seen in more mythical aspects, in terms of acceptance of the Old Testament, or concepts of good and evil, reward or punishment, etc. However, at the same time that certain elements of the Jewish mystical conception were accepted, a critical or clearly oppositional attitude was conceived within Christianity, for example, accepting the OT and then opposing the Torah (Mosaic law), the Tanakh or the Mishnah.

Not only is it possible, but it is quite certain that Christianity, as an ideological background, would have emerged, since its pillars and essential principles already existed, even if its Founder had not been born. The ideological, religious and cultural schism, in many aspects, was already a fact before Jesus Christ, in the various non-Edomite Hebrew communities, where, as we have already explained, there were differences in thought and psychology between the two racial elements (Hebrews or Eberites and Jews or "Semites"), which would also lead to two opposing philosophical and theological conceptions, due to their different natures. It is also certain, on the other hand, that if Jesus had not been crucified, and if he had been allowed a greater work of catechesis, through a long life, Christianity would have developed in a much more intense way, accelerating the evolution of its thought, to the point of completely breaking the ties with "Judaism". Paul of Tarsus was, in this sense, the apostle who most resembles Jesus, insofar as he developed a more radical work of disconnection from the "Jewish" world, which he knew very well, unlike others, such as Saint Peter, who advocated an approximation or return to their principles.

Christianity is, in essence, an intense attempt to revitalize Hellenic spiritualism and mysticism, the apostolate being a kind of Olympus under the sovereignty of Dieu-Piter or Zeus, with the Olympic court of the *Dodekathéon*, that is, the twelve apostles. This numerical symbol related to an Olympic mount of twelve deities was born in Hellenic Ionia and, therefore, in a context very close to that of the Galician and Near Eastern cultures. It is in Thrace, a region formerly populated by Usko peoples, related to the Celts and the Greeks, that the modern concept of an immortal soul and egalitarian transcendental life emerged and took root, in a way that is closer to the Egyptian concept of travel to the beyond and of eternity of the *I*, whose religious development would come by the hand of Orphic thought, with the dichotomy between the non-earthly or physical soul belonging to a strange and superior world, and the body (*Khat*) as its receptacle or temporary habitat. The Thracians, who also influenced Egyptian culture and religion, are also an important source of inspiration for early Christian mysticism. The belief in the resurrection of Christ is a syncretism or assimilation of the religious thought of the Thracian culture, where their god Salmoxis, who, like Jesus, was a preacher and instructor of his religion, also forming his disciples, creating the first apostolate of a transcendental life, he was also the protagonist of the resurrection myth, since he rose before his disciples after his death to prove the truth of his teachings, in the eighth century BC. The Christian division of Being into spirit (or soul of soul),

Paul speaks of the remnant of Israel, mentioning the well-known covenant, whose meaning is none other than that of blood and race. The story questions King Jezebel's attitude in what is a disapproval of his marriage to the foreign woman, which, like the rest of his people, is a violation of the blood covenant. Paul thus makes a similarity with the present of his people, falling into the real situation in which he discovers himself as a Jew and not as a Jew or Pharisee, considering in this text the idea that in Paul the thought is clearly born that his race is different from that of Jewish race, of which the Hebrews are not, therefore, the reality they became, by the transformation of their customs and their very nature, before, and above all, during and after their captivity. He mentions this remnant as chosen by grace,

Paul's Letter to the Romans:

11 So I ask, has God rejected his people? Not at all! I myself am an Israelite, a descendant of Abraham, from the tribe of Benjamin. Does the scripture say of Elijah? He accused Israel before God: 3 "Lord, they have killed your prophets and torn down your altars. 4 And what did the divine voice answer him? "I have set aside for myself seven thousand men, those who have not bowed their knees to Baal (or Beelzebub, the original god of the Semites)". 5 So also at this time there is a remnant chosen by grace. 6 And if it is by grace, it is no longer by works; because, in that case, grace would no longer be grace. 7 What conclusion should we draw? Because Israel did not achieve what it so desired, but the elect achieved it. The others were hardened, 8 as it is written:

"God gave them a callous spirit,  
eyes with those who don't see  
and ears with those that cannot hear,  
until today".

9 And David says:

"May their feasts become a net and a snare for them,  
a snare and a snare, a stumbling block and a chastisement.

10 Let their eyes be blinded, that they cannot see,  
and his back will be bent forever."

11 Now I ask: Did they stumble so as not to get up? No way! Rather, it is because of their transgression that salvation has come to the Gentiles, so that Israel is jealous. 12 But if your transgression made the world rich, that is, if your failure made the Gentiles rich, how much greater wealth will your full restoration produce!

13 Now I speak to you Gentiles. As an apostle to you, I honor my ministry, 14 for I want to see if somehow I can arouse my own people to jealousy, to save some of them. 15 For if their rejection resulted in reconciliation between God and the world, will not their restitution be the return to life? 16 If the part of the dough that is offered as the firstfruits is consecrated, the whole mass is also consecrated; if the root is holy, so are the branches.

17 Now it is true that some of the branches were broken off, and that you, being of the wild olive tree, were grafted in among the other branches. Now you partake of the nourishing sap of the olive tree's root. 18 However, do not think that you are better than the original branches. And if you boast about it, remember that you are not the one who feeds the root, but the root feeds you. 19 Perhaps they will say, "Some branches were cut off so that I could be grafted in." 20 It is true. But they were broken because of their lack of faith, and you, through faith, stand firm. Therefore, do not be arrogant, but fearful; 21 for if God was not careful with the original branches, he will not be careful with you either.

22 Consider, then, the goodness and severity of God: severity to those who fell and kindness to you. But if you do not continue in his goodness, you too will be broken. 23 And if they cease to be unbelievers, they will be grafted in, for God is able to graft them in again. 24 After all, if you were cut off from a wild olive tree, to which you belonged by nature, and, contrary to your natural condition, you were grafted into a cultivated olive tree, how much more easily will the natural branches of that olive tree be grafted back into it!

St. John also gives evidence of this fact, when he leaves the Jews outside the fold of Christ:

"24 And the Jews surrounded him and said to him, How long will you trouble our souls? If you are the Christ

st, tell us openly. 25 Jesus answered them, I told you, and you did not believe; the works that I do in my Father's name, these bear witness about me. 26 But you do not believe, because you are not my sheep, as I told you. 27 My sheep hear my voice, and I know them, and they follow -me,...,".

From what remains of what must have been the thoughts of those who fomented and rooted a schism within Judaism, we can extract an idea of separation and consideration of different worlds and cultures, not only in the religious aspect, but also, on the part of some of its main protagonists, the consideration of knowing themselves as a distinct people and race, immersed in an increasingly tense and violent relationship. In the Old Testament, the remnant is referred to as the original seed, that is, the ancestral race or lineage of the Hebrews, descendants of Abraham, belonging to the Sumerian people, that is, the Usko-Asiatic people. This lineage is the one to which the sacred scriptures allude on many occasions, and which in no way can refer to the Jewish people, since the latter, as we have already indicated, is not constituted by a pure ethnic group, but, on the contrary, by an amalgamation of Afro-Asiatic peoples and, to a certain extent, by a minority or vestige of Usko-Mediterranean elements, which can only have been part of it, forming the original element to which, in its disappearance, successive Edomite layers were added, which replaced the said fundamental trunk, when the Pharisee Jew was formed; This is similar to the mixed composition of lineages that the Greek population became, whose current appearance is very close to that of the Arab/Edomite communities of the Mediterranean. In other words, the "Jewish people" is not original, nor an ancient ethnic group, preserved since Abraham, but a relatively recent formation of ethnic groups with a predominance of races from the desert, so that what the Holy Scriptures refer to,

Babylon, the cause of the diaspora, the captivity and the evils of the Hebrew people, which the Jews proclaimed so much, to the point of being wiped from the face of the earth by the plagues that the God Jehovah, in revenge, cast upon her, was perpetuated in the Jewish blood, who was contaminated by her on his return from captivity.

Many of the biblical stories find their origin in the Usko-Mediterranean culture of Sumeria, where Uruk and Ur were their sources.

Since the Babylonian captivity, many deported Uskos, members of the ancient Israelite royalty, many of them mestizos, nevertheless preserved the memory of their laws and the Abrahamic blood alliance. Esdras was one of them, and here he still reflects that memory of maintaining the purity of the blood of the people from which his ancestors descended, and who reigned for centuries in Uskaria, Judea, Egypt, Scythia and Hatti. In an attempt to preserve what little Uskian blood remained pure and authentic, the scribe recounts what must have been a sacred law based on racial or blood pact. Such a pact could only be born within a people surrounded by foreign blood, in a racially hostile environment, thus placing its people in a compromised or even extinct situation. This racial law could never refer to the "Jewish people", inasmuch as he himself was surrounded by racially Edomite and therefore indistinct elements, which evidently did not jeopardize his own consistency. Only the true Hebrew people, made up of the so-called Asians, that is, the Usko-Mediterraneans, was the ethnic group in clear prejudice, and the only one that, at a certain point, truly disappeared in great migratory exodus and deportations. We also find references to this covenant in Deuteronomy, which warns of the annihilation of miscegenation and captivity. The prophet relates the circumstances of his time and the drama of the Babylonian captivity for his race and for the TRUE Hebrew people.